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THE TRUTH BEHIND THE TEXTS

A Quranic Study with the Hikmah Approach

SYARIF

INSTITUT AGAMA ISLAM NEGERI

PONTIANAK

KALIMANTAN BARAT – INDONESIA

If we honestly look inside our heart, that when we read a line of a text or when we say a name, we know exactly whether or not we understand the existence (not an epistemic definition) behind the text or behind the name. Dear readers, let us broaden our views on "understanding" or "not understanding". Therefore, please allow me to invite you to confirm and read this book related to knowing the truth behind the text or behind the name. Let's start by first “saving” the existing knowledge files. Because in the view of Hikmah, a glass that is full and not emptied, will not be filled with the flow of water.

Allah will not guide anyone who claims to know.

WORDS TO PONDER

Believers will be in the wrath of Allah for saying something they do not do ...

How can they do it, when they do not know what they say ...

Be aware of things not just be suspicious ...

One should act in accordance with what he says...

God has blessings on who He is pleased with...

So one is not allowed to judge other than himself...

Because the straight path is shown to someone for his own victory…

For those who are blessed in this encounter, it is an unparalleled fortune...

Especially when one obtains His pleasure,

True are the success and guidance through His word...

Certainly not to showing off but to expect His love ...

Understand that in His favor, in the language of the heart God is speaking ...

It is apparent that His face is gracious, His guidance righteous, the words to ponder…

Like His guidance, the book is the record of its translation, blessings in true existence…

Never is He unaware of what we do...

We are the soul directing the body, the gift bestowed upon us ...

The soul acts, and He shall determine if it's right or wrong ...

Also according to His guidance, Qur'an is Muhammad reciting its verses ...

So, Qur'an speaks, the Qur'an is the speech ...

The Qur'an speaks in the language of its people ...

The Qur'an is heard and written in the prophetic language ...

So the Qur'an is the word of the Holy Messenger...

The word of the Messenger descends on his prophetic word ...

The prophet is an Arab, the Qur'an is recited in the language of his people ...

The Qur`an is very clear in its verses if it is known where it belongs…

The verses are real signs inside the breast ...

It remains the verses of Allah when returning to where it came from ...

As for His guidance on content and meaning ...

The content is not merely written ...

Meaning is not the translation and meaning of its existence ...

He is the essence that exists in the human breast ...

He is the meaning of all the events that occur ...

These are the words to ponder that revealed to us...

In order for anything to be true, be true in religion ...

THE TRUTH BEHIND THE TEXT
A Quranic Study with the Hikmah Approach

Dr. Syarif, MA

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Arabic-Latin Transliteration and Abbreviation

A. Transliteration

ء	=	`	ز	=	z	ق	=	q
ب	=	b	س	=	s	ك	=	k
ت	=	t	ش	=	sy	ل	=	l
ث	=	ts	ص	=	sh	م	=	m
ج	=	j	ض	=	dl	ن	=	n
ح	=	h̲	ط	=	th	و	=	w
خ	=	kh	ظ	=	zh	ه	=	h
د	=	d	ع	=	‘	ي	=	y
ذ	=	dz	غ	=	gh	ة	=	t̲
ر	=	r	ف	=	f			

Mad and diphtong

آ	Long a	= â	Diftong:	أو = aw
إي	long i	= î		اوّ = uw
أُو	Long u	= û		أيْ = ai
				إيّ = iy

1. "ال" is transliterated as *al-* as in "الحمد" (*al-hamdu*), except "القرآن" which is written as *Alquran*
2. Names of persons, common names and terms in Indonesia are not included in and related to this guide, e.g., *Fatimah, fitnah, shalat*, etc.

B. Abbreviation:

AH.	= Anno Hegirae
AD.	= Anno Domini
p.	= page
n.d.	= no date
Saw.	= *Shallallâhu 'alaihi wasallam*
t.p.	= tanpa penerbit
Swt.	= *Subhânahû wa ta'âlâ*
n.p	= no place
d.	= deceased

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PREFACE

We are so grateful to Allah for His grace that we are still blessed with health and strength. It is my pleasure to present this simple text before the readers. Therefore, we send our blessings and greetings upon Prophet Muhammad the Messenger of Allah (may peace be upon him), who brings his people out of darkness into light.

I would also like to express my gratitude to my respectable mentor, my teacher and my source of wisdom. He was a guide who filled my yearning hope with endless guidance.

I would also like to thank my parents and my extended families, for their support and prayers that inspire me complete this work.

This book was written out of a wish to give insight to the source of wisdom that I gratefully had the opportunity to learn from so as to deepen my own understanding. Certainly, feedback from the readers through deliberation would very much be appreciated, especially from the students whom I wish would become regular readers of this book.

Also, this book was inspired by the ideal that in our efforts to understand the teachings of Islam, it is not enough for us to use only epistemic frame of thought. Because if it were only in such a format that the process of

transforming Islamic teachings is carried out, it would not yield the best results. It is simply a transformation as it merely tells the names epistemologcally. Thus it doesn't reach the affective stage. That is the stage where knowledge should be fully gained. Also, if so, it does not touch on the content of the goals that have been formulated in Islamic teachings. That is, the only mission of Muhammad s.a.w was chosen is to fulfill the glory of the moral, "*innamâ bu'itstu liutammima makârima al-akhlâq*".

I humbly hoped that it might be understood that this book was written to provide a Hikmah-based description. It is a description that focuses on the guidance of Allah and His Messenger. The purpose of this Hikmah-based description is in its scope. It is to gain an understanding of the true soul, the relationship with Allah, the relationship with Muhammad s.a.w (non physical), and the relationship with the House of God. This is my commitment to the realization of the Islamic teachings, not merely through the epistemic literalistic transformation process.

Therefore, in presenting the book's description, I would like to invite readers to focus on the search for the truth of a subject or object of a textual fact. For example, the experience that I went through in my struggle with epistemology, an explanation of a particular set of Text or terms, does not necessarily indicate or discover any of the facts of the text being read, explained, and interpreted. As

a result, the knowledge gained over the years has focused solely on the introduction of literal Text. It is thought to be the mission of the apostles of Allah. Whereas if we want to quote a lesson, surely the apostles of Allah have no epistemology. It is a skill that focuses on the ability to adapt to the information in the literature.

That is why, as I emphasize in this book, it is not for the reader to master the content and turn it into a new epistemology. Unless the emphasis is on the readers' willingness to make the descriptions in this book a guidance to identify the existence of each term or text. The process of discovering the thruth is that readers are expected to begin by incorporating the contents of this book into the facts of the past, then move on to the next step to figure out what the terms of this book are.

Therefore, prior to reading this book, readers should be willing to put aside what has been known so far. In this case, it is hoped that the existing knowledge should not be used as a material to counter or contradict the content of the book. Although the knowledge that has been planted in the mind over the years has to be compared, readers should wait until the contents of this book are fully comparable to the previous knowledge.

Before ending this introduction, there were certainly many parties involved in the process of publishing this book. So, in this opportunity, I would like to express my gratitude especially to Prof. Dr. K.H. Imam Suprayogo,

MA., who has provided this book with introduction and testimony in the publication of this book. Also to Prof. Dr. H. Abd. Rahim Yusus, MA who has also provided the introduction for the publication of this book. Many thanks also to my colleagues at Research and Community Service Center of IAIN Pontianak who have been in charge of drafting and publishing this book. Special thanks also to Prof. Dr. H. Mahfud MD, Chief of Collective Leadership of KAHMI National Assembly. Also to Prof. Dr. Azhar Arsyad, MA. as UIN head of the Board of Professors at UIN Alaudin Makasar who has given his testimony. Also to Dr. H. Tasmin Tangareng, M.A. and Dr. H. Tasbih Hanafia, M.Ag who have contributed to the editing of this book.

Finally, I would like to thank everyone whom I cannot mention one by one on this brief occasion. Last but not least, it is with great hope that this book will become a turning point in the pursuit of faith and guidance and the grace of the Subject of Hikmah. *Âmîn yâ Karîm yâ rabba al-'âlamîn.*

S y a r i f

RELIGIOUS INTEGRITY

By: Prof. Dr. K.H. Imam Suprayogo, MA
(Rector of Maulana Malik Ibrahim State Islamic University Malang 1998-2013)

Among God's justice is that all on the surface of the earth are created in pairs. There are heaven and earth, male and female, day and night, good and bad, and so on. In fact that also happens to our existence, namely we have the body and soul. During this time various kinds of information have been conveyed to us along with its definitions. In fact, our knowledge is not yet complete about our physical and spiritual nature. In fact we have crossed the globe searching and finding information and definitions of the forms of objects around us. We also like to learn about natural phenomena. In fact we also often examine the symptoms and behavior of someone else. But actually we have not found the right definition for our existence. Famous humanitarian researcher Alexis Carel, for example, said that humans have been able to research, discover, and infer everything. But humans still fail to study, find and conclude themselves.

In fact, what does our success in finding different definitions of the environment mean while we don't know

who we really are? This is very important in my opnion. Because God also warns us that "Do you order righteousness of the people and forget yourselves while you recite the Scripture? Then will you not reason?" Q.s. al-Baqarah / 2: 44.

Over the years there have been many verse Text that we have read even though we have memorized tem by heart. There have been many Qur'anic learning centers that have the programs of memorizing the Qur'an. It is no exception that the Higher Education Institution I led namely UIN Maliki Malang. But as I get older, I don't feel that I have yet to grasp the Text that satisfy my craving. So I have to keep listening to various studies and interpretations. I also read some related works. I used to formulate my vision that among the efforts to understand the Qur'an is to memorize it, by learning its Arabic language, by linking it with various research findings, etc. Of course it's not all wrong. But it turns out that throughout the course of such effort, the results have not been seen. Moreover, if I may refer to the effort above, it is still very important to get its definition outside of what we have been thinking all along. That the direction of the understanding of the Qur'anic Text is not enough just to

rely on human thought. Since these Text are not written on ordinary human words, and are not a collection of research findings, it is imperative that we endeavor to strengthen our understanding of who owns the words through His guidance.

I made these resolutions, until finally I met a man who was given the capacity from Allah to convey the message behind the text of the Arabic alphabet. He is not a person who has mastered the science related to the Text in the Qur'an such as Arabic or their interpretations. But what I felt and found in him is that he began his sermons with the explanation that "the language of Allah is the language of the heart." If Allah wants to speak to or guide His servant, it is not to his body, but his heart. The evidence He focused on the improvement of the heart. I was like being led so that I could truly know that in the heart there was a sense. This is what he called the gift or favor in the heart. The person that I am talking about is Dr. H. Aswin Rose Yusuf.

The author of this book is one who is keenly aware of his sermons. The content of this book, according to the author, is a piece of the record he learned from the his

source of wisdom. He said this book is too insignificant compared to its original source. In my opinion, this book provides a good overview for those seeking religious integrity. This book is to the point in its discussion. It's so straightforward that makes it easy to understand every text presented in each discussion. What is interesting to me is that the author of this book is an academic specializing in *tafsir* and holds an academic degree in interpretation studies, but I did not find excerpts in every textual presentation of the Qur'anic verses. There is something unique about it. It is written without looking at the interpretive books and dictionaries commonly used by *mufassirs*, such as *mu'jam mufahras li alfâzhi al-qurân*, etc. It seems that the author of this book is very convinced of the source he called the "well of wisdom." Somehow I don't know exactly how the author came out with this book. What is clear is that this book, according to the author, is not the product of a science discipline that he has grasped, which is *tafsir*.

What I would like to say is that, first, this book can be considered for reference for those seeking to know themselves to the core, because after I read it, I remember

what the author's teacher preached. Second, my reflection from reading this book is that, to talk God we must first seek, find, and analyze what comes from God. Apparently it is very closely related to our existence. What comes from God is not far from our body. It is so close that we do not know it. In fact, what comes from God is ourselves. It turns out that we are the soul (Q.s. al-sajadah / 32: 9). The soul sees using the eye, hears in the ear, and which is blessed with sense or pleasure by God so that it can feel. It is the soul that has the five senses. Whereas what exists in our bodies is only our senses. To prove it, the soul that has five senses is taken or held by Allah (Q.s. al-Zumar / 39: 42), then the body does not function.

So it is very natural that humans cannot find the the truth that has been in them all this time. Because humans are created God, the secrets about humans should be taught by God. It turns out that in the Qur'an there are so many text that describe humans. That human beings are not the same as the soul. As *dzât* or *ni'maṯ* differs from *fadhlun* or gift. It turns out that when the Messenger of Allah was raised on his prophetic body, he had declared him to be the secret of the human beings and the secret of

God - *sirrul insân, sirrullâh*. This means that to find out the truth about humans and God cannot be sought through research or research literature.

This book can at least give you a sense of the flow of the search. Further, the description of what is in ourselves leading to this physical existence, there is a very real sense that we are inheriting the nature of the Messenger, *shiddîq-amânaṯ-tablîgh-fathanaṯ*. It is true that in the deepest part of the heart some whisper or say "wrong" when we do something bad. When the heartbeat whispers, our whole body hears it. Therefore the Sunnah of the Holy Prophet is not in writing or word or deed, but rather in the nature of the Prophet's character leading to the prophetic body of Muhammad.

By knowing what is spiritual or what we feel, knowing the physical elements, namely the soul or ourselves, and the body in which it leads to spirituality, then by this explanation I think we have an understanding of what "religion" means. Because we are religious, we are not physical. The soul is essentially the path to God. Now the Shari'a and the truth are our integrity to believe in God.

FOREWORD
Religion: Between Epistemology and Meaning"
By: Prof. Dr. Abd. Rahim Yunus, MA
(Head of Indonesian Ulema Council of South Sulawesi)

One of the important things in our lives is to be religious. In doing so, we cannot fool around, we cannot speculate. When we look at the word, "*beragama*" in the Indonesian language, it is the word "*agama*" with the prefix "*ber*" which means "to use or exercise." So "*beragama*" can be understood in the sense "using or exercising religion". The question is "what is religion"? Then what is it for? It seems that these questions need to be explored in order to avoid being trapped in verbalistic religious behavior. This verbalistic behavior will not produce the correct *if'al* in being religious. In this case God is not pleased with such things.

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لِمَ تَقُولُونَ مَا لَا تَفۡعَلُونَ ۝٢ كَبُرَ مَقۡتًا
عِندَ ٱللَّهِ أَن تَقُولُواْ مَا لَا تَفۡعَلُونَ ۝٣

"O you who have believed, why do you say what you do not do? Great is hatred in the sight of Allah that you say what you do not do."

How can we do what we say because what do not know what we say — verbally. That is why the text of the above verse can mean "do not say what you do not know".

The meaning of "what you do not know" here is not translated or interpreted and its definition. It is like the title of this book, what we need to know from everything we say is that it is "behind the words". In epistemology "being religious" is always defined as "doing or carrying out all the rules taught by religion". At the same time "religion" is often defined as "the rule of God passed down to His messengers to be practiced by their followers, in order to worship God (*hablum minallah*) in order to live well with one's fellow man and his environment (*hablum min al-nâs*). This definition must always lead to textual concepts on paper. We should ask in this regard, is it possible to have a relationship with God? And how good are our relationships with fellow humans and the environment? Hasn't the definition of religion above been repeated even since we were told to memorize it?

If we look at the definition of religion in either etymology or terminology, it can be concluded that these definitions do not distinguish between "religion" and "being religious".[1] In those definitions religion is always

[1] According to the Great Dictionary of the Indonesian Language, 'agama' (religion) is a system that regulates the rules of faith (belief) and worship of Almighty God and the rules relating to human association and humans and their environment. The word "agama" comes from Sanskrit, *āgama* which means "tradition".

associated with beliefs.[2] Likewise, experts in this country explore the notion of religion as vaguely as existing definitions.[3]

Another word to express this concept is religion which comes from the Latin *religio* and is derived from the verb *religare* which means "to bind back". With religion, someone binds himself to God. According to the philologist Max Müller, the root of the English word "religion", which in Latin is *religio*, was originally used to mean simply "fear of God or gods, pondering carefully about divine things, piety" (then later Cicero degraded it to mean "perseverance"). Max Müller marks many other cultures throughout the world, including Egypt, Persia and India, as being part of the same power structure at this time in history. What is called ancient religions today will only be referred to as "law". (read id.wikipedia.org/wiki/agama)

[2]This belief leads humans to seek closeness to God by self-servitude, namely: (a) accepting all certainty that afflicts themselves and their surroundings and is sure to come from God, and (b) obeying all provisions, rules, laws and others that believed to be from God. Thus, religion is the servitude of humans to their Lord. In the sense of religion there are 3 elements, namely human, servitude and God. Then an understanding or teachings that contain the three basic elements of understanding can be called religion. (wikipedia.org)

[3] In Indonesia, the term religion is used to refer to six religions that are officially recognized by the state, such as Islam, Catholicism, Protestantism, Hinduism, Buddhism, and Khonghuchu. Whereas all belief systems that are not or have not been officially recognized are called "religious". Religion as a set of rules and regulations governing human relations with the supernatural, especially with their Lord, regulating human relations with other humans, and regulating human relations with their environment. Specifically, religion is defined as a system of beliefs held and actions manifested by a group or community in interpreting and responding to what is perceived and believed to be magical and sacred. For its adherents, religion contains teachings about the highest and absolute truths about human existence and instructions for surviving in this world and the hereafter. Because of this, religion can be a part and core of the value systems that exist in the culture of the community concerned, and be

The conclusion from reading the definitions above is that other efforts are needed to understand "religion" and "being religious" rather than simply piling up a series of endless definitions because those opinions are relative. If there are other opinions that are considered more significant in argumentation, then the existing opinion is considered absurd, even canceled because it has been denied.

That is why, actually, when we realize from the start that religion comes from God, surely we don't need to make up the definition of what religion is. We should immediately make an effort to get information about "religion" and "being religious" from the experts. What I mean is who can be trusted as the subject who brings messages from God. Surely, he is a figure sent by God.

This book offers an effort - which, according to the author - as an effort to get out of the literistic epistemic confines. This book seems to suggest other ways to get an understanding of "religion" and "being religious". The author wants us to focus on the understanding of religion, that God has His own way of conveying his teachings. And it is through the teaching of Hikmah.[4]

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a driver and controller for the actions of the members of that community to keep going in accordance with the cultural values and teachings of their religion.(Wikipedia.org)

[4] The details are in the section on "Understanding Wisdom" which is claimed by the author of this book as an approach used in deciphering the contents of this book.

We can read the contents of this book that God sent 124,313 (one hundred twenty four thousand three hundred and thirteen) messengers. The author of this book conveys the understanding he obtained, that it was all as evidence that God did not ask for the help of ordinary people to introduce Himself and to convey His teachings and to take care of humans in their life. God sent messengers to the surface of this earth.

Back to the effort to understand "religion" and "being religious". According to the Hikmah approach that "the meaning of religion" does not refer to the epistemic definition, but it refers to the truth and place. Let us consider the following verses from the Qur'an.

إِنَّ ٱلدِّينَ عِندَ ٱللَّهِ ٱلۡإِسۡلَٰمُۗ وَمَا ٱخۡتَلَفَ ٱلَّذِينَ أُوتُواْ ٱلۡكِتَٰبَ إِلَّا مِنۢ بَعۡدِ مَا جَآءَهُمُ ٱلۡعِلۡمُ بَغۡيَۢا بَيۡنَهُمۡۗ وَمَن يَكۡفُرۡ بِـَٔايَٰتِ ٱللَّهِ فَإِنَّ ٱللَّهَ سَرِيعُ ٱلۡحِسَابِ ١٩

"Indeed, the religion in the sight of Allah is Islam. And those who were given the Scripture did not differ except after knowledge had come to them - out of jealous animosity between themselves. And whoever disbelieves in the verses of Allah, then indeed, Allah is swift in [taking] account." ***(Âli 'Imrân/3:19)***

The description of this verse says that religion is in the sight of Allah. In the sight of Allah is salvation –

Islam. This explains that Islam is a religion, and it is in Allah's sight. The description of this verse requires that to gain salvation, you must meet Islam. To meet Islam you must understand the place in the sight of Allah.

The word "*al-din*" is always translated into "religion". The word "religion" is similar to the Arabic "*aqâma*". If the word "*aqâma*" means "to establish". So according to the Hikmah approach as described in this book, that "al-din" is "*iqâmaṯ*" which means "establishment" or "a sign of living or settling" somewhere.

So thus, "being religious" means "being established". Here being established in "Islam". It is suitable then if "*al-din*" which means "religion" is related to a place which is nothing but "in the sight of Allah". It means "religion" is "being established in the sight of Allah to Islam". Therefore in Islamic teachings "religion" is in the command "*aqimi al-shalâṯ* - establishing prayer". And it turns out that the only act of worship that is considered in the sight of Allah is prayer.

In our daily life we find the term Quran as a collection of Islamic teachings. This means that Islam is the subject of teaching, where the teachings are compiled in the Qur'an. Thus "Islam" is not a teaching but a source of teachings or subject of the teachings. And in earlier statement, I mentioned that "Islam" is in the sight of Allah. Apparently, being in the sight of Allah is "the nature of Allah" itself. This book shows in its epilogue that the

nature of Allah is in the form of light of Allah who is called Muhammad s.a.w (non physical), which was the very essence of Prophet Muhammad when his prophetic body was still alive. At this time the nature of God before being passed on the body of the Prophet Muhammad, there is no separation - He is with Allah.

The conclusion is, being religious in that sense is to find the truth in the sight of Allah. Then establishing onself on the religion, namely Islam as the subject. In order to get to the religion, we are commanded to establish a relationship with it, which is prayer. While the prayer should follow the Messenger (Q.s. al-Nûr / 24: 56) facing the Qiblah (Q.s. al-Baqarat / 2: 143).

This book provides a lot of *naqli* arguments for convincing how to follow the Prophet. Therefore, this book is worth considering for readers to be part of the quest to find a way of "being religious in its essential meaning", not merely a ritual in literal recitation alone. Don't forget to consult with the author. Who knows there is a spiritual experience that can supplement and reinforce this argument. If necessary, find the teacher of this book author.

Happy reading ...

UNDERSTANDING THE SCIENCE OF HIKMAH

In a lot of literature, the word *hikmah* is often interpreted as "wisdom". So the word *al-hakîm* for example in the text of the Qur'an is usually interpreted as "Most Wise" because the word is attached to the mention of God's name. Some people also link it with the core philosophy. Because by learning to think deeply like those philosophers, one can become wise. Therefore, "science of *hikmah*" means the science of wisdom. That being said, the meaning of wisdom becomes abstract as it becomes unclear what kind of wisdom is meant. Because, in reality the wisdom will usually be related to who demonstrates it and to whom it is demonstrated.

This work aims to view the word "*al-hikmat*" as revealed in the Qur'an through the recording of its *kalam*, namely the text contained in the Qur'an. There are several text phenomena related to the term "*al-hikmat*", including: First, that the word "*al-hikmat*" always comes with the word "*al-kitâb*", as in the following text. [5]

رَبَّنَا وَٱبۡعَثۡ فِيهِمۡ رَسُولٗا مِّنۡهُمۡ يَتۡلُواْ عَلَيۡهِمۡ ءَايَٰتِكَ وَيُعَلِّمُهُمُ ٱلۡكِتَٰبَ وَٱلۡحِكۡمَةَ وَيُزَكِّيهِمۡۚ إِنَّكَ أَنتَ ٱلۡعَزِيزُ ٱلۡحَكِيمُ ١٢٩

"Our Lord, and send among them a messenger from themselves who will recite to them Your verses and teach them the Book and

[5] Q.s. al-Baqarah/2:129, 151

wisdom and purify them. Indeed, You are the Exalted in Might, the Wise."

كَمَآ أَرۡسَلۡنَا فِيكُمۡ رَسُولٗا مِّنكُمۡ يَتۡلُواْ عَلَيۡكُمۡ ءَايَٰتِنَا وَيُزَكِّيكُمۡ وَيُعَلِّمُكُمُ ٱلۡكِتَٰبَ وَٱلۡحِكۡمَةَ وَيُعَلِّمُكُم مَّا لَمۡ تَكُونُواْ تَعۡلَمُونَ ١٥١

Just as We have sent among you a messenger from yourselves reciting to you Our verses and purifying you and teaching you the Book and wisdom and teaching you that which you did not know.[6]

In addition it is also described in the following text:

وَيُعَلِّمُهُ ٱلۡكِتَٰبَ وَٱلۡحِكۡمَةَ وَٱلتَّوۡرَىٰةَ وَٱلۡإِنجِيلَ ٤٨

"*And He will teach him writing and wisdom and the Torah and the Bible***"**[7]**.**

هُوَ ٱلَّذِي بَعَثَ فِي ٱلۡأُمِّيِّـۧنَ رَسُولٗا مِّنۡهُمۡ يَتۡلُواْ عَلَيۡهِمۡ ءَايَٰتِهِۦ وَيُزَكِّيهِمۡ وَيُعَلِّمُهُمُ ٱلۡكِتَٰبَ وَٱلۡحِكۡمَةَ وَإِن كَانُواْ مِن قَبۡلُ لَفِي ضَلَٰلٖ مُّبِينٖ ٢

"*It is He who has sent among the unlettered a Messenger from themselves reciting to them His verses and purifying them and*

[6] (Q.s. al-Baqarah/2:151)

[7] Q.s. Ali Imran / 3: 48. The text of this verse explains that the Book is not the same as the Torah nor is the Bible that has also been referred to as the Book. This later points out that the term "al-kitab" explained in the Qur'an is not meant by the book on paper.

*teaching them the Book and wisdom - although they were before in clear error**." (Q.s. al-Jumu'at/62:2)***

Similarly, it is stated in Q.s. al-Nisâ` / 4: 54, 113, and al-Mâidah / 5: 110. That being said, the mention of the word "*al-hikmat*" requires that in order to understand the meaning, we must first understand the meaning of the expression "*al-kitâb*" in the text of the Qur'an.

The requirement of the explanation in this paragraph is to reach the meaning / truth of "*al-hikmat*[8]", we need to know what "book" is meant, i.e. ontologically. The meaning of the book referred to here is not as an epistemic-literalistic description on sheets of paper bound into books. But it is an introduction to the designation of its existence. To begin with, we have to open it up with the mention of the word "*al-kitâb*" itself as in Q.s. al-baqarah / 2: 2 :

ذَٰلِكَ ٱلۡكِتَٰبُ لَا رَيۡبَۛ فِيهِۛ هُدٗى لِّلۡمُتَّقِينَ ٢

[8] Regarding the meaning or form of al-hikmah, even Sufi interpretation cannot show its true form. The interpretation refers to al-hikmah as the holy sharia and the sunnah of the prophet. Read: Ibn 'Ajibah al-Hasanî, al-Bahru al-Madîd fî Tafsîr al-Qur`ân al-Majîd, Bairut, Dâr Kitâb al-'Ilmiyah, 1971, volume 1, p.157

"This is the Book about which there is no doubt, a guidance for those conscious of Allah"

In fact, the book described in this text is the reading object of the Q.s. al-'Alaq / 96: 1, al-Isrâ` / 17: 14. Also in the form of reading commands with different terms found in al-'Ankabût / 29: 45, respectively:

ٱقۡرَأۡ بِٱسۡمِ رَبِّكَ ٱلَّذِي خَلَقَ ١

*"Recite in the name of your Lord who created"**. (Q.s. al-'Alaq/96:1).***

ٱقۡرَأۡ كِتَٰبَكَ كَفَىٰ بِنَفۡسِكَ ٱلۡيَوۡمَ عَلَيۡكَ حَسِيبٗا ١٤

*"Read your record. Sufficient is yourself against you this Day as accountant"**.(al-Isra'/17:14).***

ٱتۡلُ مَآ أُوحِيَ إِلَيۡكَ مِنَ ٱلۡكِتَٰبِ وَأَقِمِ ٱلصَّلَوٰةَۖ إِنَّ ٱلصَّلَوٰةَ تَنۡهَىٰ عَنِ ٱلۡفَحۡشَآءِ وَٱلۡمُنكَرِۗ وَلَذِكۡرُ ٱللَّهِ أَكۡبَرُۗ وَٱللَّهُ يَعۡلَمُ مَا تَصۡنَعُونَ ٤٥

"Recite what has been revealed to you of the Book and establish prayer. Indeed, prayer prohibits immorality and wrongdoing, and the

remembrance of Allah is greater. And Allah knows that which you do" **(Q.s. al-'Ankabût/29:45).**

Then the book in question is a note not in the form of a stroke of a pen on paper. The author points to this meaning with several reasons including the first, that We – God said - did not pass down the book on paper (Q.s. al-An'âm/6:7).

وَلَوۡ نَزَّلۡنَا عَلَيۡكَ كِتَٰبٗا فِي قِرۡطَاسٖ فَلَمَسُوهُ بِأَيۡدِيهِمۡ لَقَالَ ٱلَّذِينَ كَفَرُوٓاْ إِنۡ هَٰذَآ إِلَّا سِحۡرٞ مُّبِينٞ ٧

"*And even if We had sent down to you, [O Muhammad], a written scripture on a page and they touched it with their hands, the disbelievers would say, "This is not but obvious magic***."**

In the text of the description of this last verse, the word "لو" refers to what is revealed in the sentence that followed never happened. So that means the book was never taken down on paper. The word "*kitâb*" means "notes / writings", not "books" as has been interpreted. Because *book* is the meaning of the word "*jildaṯ*" in Arabic. Actually the contents of " *jildaṯ* " is what the book means. That is writing that fills in sheets bound or bundled in the binding or the book. But strangely as in the text in Surah al-An'am / 6: 7 above the book is not in the form of a scratch on

paper. It is also hinted by the text in surah al-kAnkabût / 29: 48, that Muhammad never wrote with his right hand.

وَمَا كُنتَ تَتۡلُواْ مِن قَبۡلِهِۦ مِن كِتَٰبٖ وَلَا تَخُطُّهُۥ بِيَمِينِكَۖ إِذٗا لَّٱرۡتَابَ ٱلۡمُبۡطِلُونَ ٤٨

"And you did not recite before it any scripture, nor did you inscribe one with your right hand. Otherwise the falsifiers would have had [cause for] doubt" ***(al-'Ankabût/ 29:48).***

The second reason, is the fact that if the command *recite* in Q.s. al-'Alaq / 96: 1, al-Isrâ` / 17: 14, al-kAnkabût / 29: 45 is in the form of writing on paper, how could it be done by the Prophet Muhammad who did not know how to read and write. That is why the command *recite* becomes illogical and counterproductive if the object is the writing on paper. So even later, what about those who do not know how to read and write. Moreover, the command to *recite* is an object that must be written in Arabic. Then, how unfortunate it is the fate of those who cannot read and write. Surely they become people who defy all their lives for the commandments of God. Or, at least if the "*fi'il amr*" in the command *recite* falls into the law of "*nadab*" that is an act if done will be rewarded, and if not done innocent. Then those who cannot read the write will not get any merit or reward for it.

Therefore, it would be inappropriate if almost all the commentators referred to "*al-kitâb*" in the Qur'anic text as a book in the form of binding in which there are strokes of pens or factory print with Arabic letters. Because when he said about "*al-kitâb*" all the recorded text had not been recorded. Also, if God really means that in the text of al-Baqarah / 2: 2 it is the book of the Qur'an, why doesn't the word go "*dzâlika al-Qur`ân*, الـ قرآن ذلك" directly. Why say "*dzâlika al-kitâb*"? Because it is impossible for God to say it wrong or already said so, if indeed what is meant is the Qur'an. That way, if the "*kitâb*" in question is not a physical scratch on paper, then what is the form of the book referred to in the commands as in the Qur'anic text above?

Apparently, the book to read is a scratch that is not on paper but preserved within the heart. In the text description in Q.s. al-'Ankabût / 29: 45-48, it tells the book to read. In the text of the next verse, the text of verse 49 turns out that the book that is mentioned in verses 45-48 is the light preserved in the heart.

بَلۡ هُوَ ءَايَٰتُۢ بَيِّنَٰتٞ فِي صُدُورِ ٱلَّذِينَ أُوتُواْ ٱلۡعِلۡمَۚ وَمَا يَجۡحَدُ بِـَٔايَٰتِنَآ إِلَّا ٱلظَّٰلِمُونَ ٤٩

"*Rather, the Qur'an is distinct verses [preserved] within the breasts of those who have been given knowledge. And none reject Our verses except the wrongdoers****." Q.s. al-'Ankabût/29:49)"***

This is a book that has never been in conflict or misinformed, sent down bu God to each of His servants. It it the result of the man's actions in the heart.

ٱلْحَمْدُ لِلَّهِ ٱلَّذِىٓ أَنزَلَ عَلَىٰ عَبْدِهِ ٱلْكِتَٰبَ وَلَمْ يَجْعَل لَّهُۥ عِوَجَاۜ ﴿١﴾

"[All] praise is [due] to Allah, who has sent down upon His Servant the Book and has not made therein any deviance." ***(Q.s. al-kahfi/18:1)***

Second, the words "*al-hikmat*" and *al-kitâb*" are related to the Apostle. It means that "*al-hikmat*" is taught it to those who are desired, who is an Apostle. It also means that "*al-hikmat*" is the realm of the Apostle. The deeper meaning, "*al-hikmat*" cannot be obtained from normal human-to-human teaching with various curricula. Unfortunately most people have been indoctrinated in their knowledge and belief that the Apostle is dead. Because, most scholars who deliver the teaching do not distinguish between Prophet Muhammad physically and Muhammad the Messenger of Allah s.a.w who is non-physical. So far, the difference between the two terms exists only in epistemology. That the Prophet is a person who received a revelation but not obliged to convey it to others. While the Apostle is a person who receives a revelation and is obliged to convey it to others. Even though the word "*al-nabî*" itself is someone who brings news to others. It is not called "nabî" if one does not bring the news and convey it

to others. So, the definition of "al-nabî" in terminology as above so far actually contradicts the meaning of the word "*al-nabî*" itself etymologically.

When "*Nabî* and *Rasûl*" are in this very sense, Prophet Muhammad s.a.w. is not distinguished or in the sense that it only means one ontology even though both of the words have physical and spiritual relations (Prophet-Messenger). In fact Prophet Muhammad was the body of an Arab. The Prophet delivered the message from Muhammad the Messenger of Allah who was in his body or as the Prophet's mind. It means that Muhammad the Messenger of Allah was the inner side of Prophet Muhammad. The point is that Ibn ʻAbdillah the Arab man was the body and Muhammad the Messenger of Allah was not the body. Th one in his body spoke through tongue of Prophet Muhammad who was an "Arab". In ordinary people like us, the outward is the body while the one inside it is the "*rûh*" (soul).

This soul has a mind in us. But the inner being of, and in Prophet Muhammad who was the body was not *Rûh* but *Nûr Allah*. He called himself "انا ابو الارواح, anâ abû al-arwâh, I am the father of the souls". That statement is contained in the *hadith qudsi* "*anâ abû al-arwāh wa damu abû al-basyar*, I am the father of all souls and Adam the father of all bodies". In ordinary people and in the *auliyâ`* and *anbiyâ`* the soul does not die when leaving the world or

when the body dies (Q.s. al-Baqarah / 2: 154), moreover the father of Rûh certainly does not die.

It is this understanding and belief that enables acceptance of the preaching of the Qur'anic text, that those who teach the science of Hikmah are the Apostles, and that is the case until now. In the description of the text as noted above, the words "*yatlû*, *yuzakkî, dan yu'allimu* (يتلو, يزكّي, يعلّم)" are listed in the form of mudlâri ', which means it is going on until the future.

Third, the Messenger of Allah before teaching *al-kitâb* and *al-hikmaṯ* first recited the verses of God, as in Q.s. al-Baqarah / 2: 129, 151, Âli 'Imrân / 3: 164, al-Ahzâb / 33: 34, al-Jumu'aṯ / 62: 2, as above. Reading here - in the science of Hikmah – is not reading the writing that was scratched on a sheet of paper. In order to understand it, there must be an explanation that the verses and books referred to in the entire Qur'anic text are not written on paper. Therefore there must be an ontological explanation or existential truth. From here later it can be understood that the science of Hikmah must be from the "non-literalistic-epistemic source".

Fourth, the word "*al-hikmaṯ*" is related to something unknown (ما لم تعلم). For example as mentioned in Q.s. al-Baqarah / 2; 151, al-Nisâ` / 4; 113. "*Al-hikmaṯ*" is what is not known as the material taught by the Messenger of Allah in the text. As the Messenger of Allah taught, wisdom is something that is gained and useful or

beneficial to those who obtain it, in the sense of gaining understanding of what is worthwhile and what is beneficial. As for the wisdom that is taught, it is "about the soul, the relationship with God, the relationship with Muhammad who is non-physical, and the relationship with the House of God". This is where the importance of the placement of meaning and the material of wisdom should be taught by the Messenger of Allah. Because a concept with an epistemic-literalistic nature cannot express relationships ontologically as discussed above.

It is this soul that is the first object in the "first word of God" that comes out of the Prophet's Arabic word, and is a must recite. "*Bismi rabbika* (بسم ربّك)" is what you should read in the first word of God Q.s. al-'Alaq / 96:1. "Something" with the "name of God" is written in the "bâ`-kasraṭ (بِ)" which is the object of the recitation in the text. Because logically speaking (*mantiq lughawî*), no reciting command is possible if there is no object to recite. In the text of the second verse of surah al-'Alaq it is stated that "He is the God who created man from a clinging substance". Apparently what to recite is in the man himself. That is the inscription written by the *Rûh* (the soul) which is the book. The soul is actually the name of the person whom God sent into the human body. He is entrusted to activate the senses. Thus we can enjoy the wealth of God preserved in the great universe, this

universe. On the way to the body it is called *Rûh* and it is light, as described in Q.s. al-Syûrâ / 42: 52.

وَكَذَٰلِكَ أَوۡحَيۡنَآ إِلَيۡكَ رُوحٗا مِّنۡ أَمۡرِنَاۚ مَا كُنتَ تَدۡرِي مَا ٱلۡكِتَٰبُ
وَلَا ٱلۡإِيمَٰنُ وَلَٰكِن جَعَلۡنَٰهُ نُورٗا نَّهۡدِي بِهِۦ مَن نَّشَآءُ مِنۡ عِبَادِنَاۚ
وَإِنَّكَ لَتَهۡدِيٓ إِلَىٰ صِرَٰطٖ مُّسۡتَقِيمٖ ٥٢

"*And thus We have revealed to you an inspiration of Our command. You did not know what is the Book or [what is] faith, but We have made it a light by which We guide whom We will of Our servants. And indeed, [O Muhammad], you guide to a straight path***."**

It is about this soul that even today is not known through epistemic-literalistic learning. So the Messenger of Allahs must teach it, as reported in the text above. He is what is meant in the text of the fifth verse of the Surah al-Alaq. Namely "'allama al-insâna mam lam ya'lam, He taught man what he did not know".

This description confirms that to obtain "wisdom" it requires an introduction to the soul and its origin. Then you must get an understanding of how to meet yourself with the origin of the soul. It means understanding the relationship with the non-physical Messenger of Allah that is *Nûr Allah*. Of course for those who are unsure and have not yet gained understanding and inner experience, it feels very burdensome. But it is actually harder if before you try, you claim you can't, especially if you have prejudice. This prejudice could emerge because of the doctrination

that has occurred from a wave of literalistic-epistemic understanding when absorbing religious information.

Yet if someone gains wisdom he actually gains a lot of virtues (Q.s. al-Baqarah / 2: 269). Because, in fact, wisdom has led to the return to his origins, where he ensounters the source of his genesis. So that's where this soul is made as good as before. Before coming into the body, the soul can witness - the creed, not the words. At that time the first pillar of Islam was not only in the form of two-sentence statement of the *shahada*. But the *shahada* had been in the form of action to face God. If it happens, that's when he is witnessed and recorded as a servant who has had an established life in a place of his final return.

The science of Hikmah leads us to know ourselves, our relationship with God, our relationship with Muhammad and our relationship with the House of God. Why does it have to be wisdom? Is it not possible to explain these relationships without wisdom? These questions are not simple. Because if the answer is merely a speculative epistemology, then of course it can be answered through anything other than wisdom. But what the author intends to emphasize here is that the answer in a speculative epistemology which can be obtained but will not be a permanent solution to human problems. That is why, if humans can formulate a solution to the problems they face, then there is no need for Allah to send saints and prophets whose number is not small, namely 124,313

people. They have all accomplished their mission. But in fact God did send the saints and prophets. At the end of time, God leaves us with 68 saints on duty because the issue of "being religious" actually cannot be handled by humans and nor can it be sourced from humans. Humans can only be religious after God sent messengers among the people He wants. The relevance is that wisdom must come from the Apostle.

An understanding of these relationships will lead to our need to answer questions when we want to make offerings to or worship God. That question is who are worshippers? who is worshiped? Where is the place to worship? When to worship? What is offered? And where to go back to worship? These questions may be answered by someone with an epistemic answer. But surely the answer is not what God intends for and it is certainly speculative. If such is the answer, then how can we worship God speculatively. Whereas worshiping God is the solution to the problems of life. So if worshiping God speculatively surely life's problems will not be solved forever.

The most important thing in this discussion is that first, wisdom is about the realm of the Prophet --the realm of Muhammad s.a.w, the Messenger of Allah-- who is a source of wisdom, as reported in the Qur'anic text above. Second, the science of Hikmah must be taught as early as possible to children. Third, the science of Hikmah is

related to the formation of affection between people who come from the sight of Allah[9]. Fourth, the science of Hikmah is related to self-purification --*tazkiyaṯ al-nafs*. Because this knowledge of philosophy leads to the unveiling of secrets in a place where everyone is purified by the source of wisdom. Fifth, the science of Hikmah relates to piety because it teaches how to say what works in your heart. Sixth, the science of Hikmah gives birth to filial children. Seventh, the science of Hikmah gives birth to the purpose of living peacefully in the hereafter.

This last paragraph describes the textual interpretation in Q.s. Maryam / 19: 12-15.

يَٰيَحۡيَىٰ خُذِ ٱلۡكِتَٰبَ بِقُوَّةٖۖ وَءَاتَيۡنَٰهُ ٱلۡحُكۡمَ صَبِيّٗا ١٢ وَحَنَانٗا مِّن لَّدُنَّا وَزَكَوٰةٗۖ وَكَانَ تَقِيّٗا ١٣ وَبَرَّۢا بِوَٰلِدَيۡهِ وَلَمۡ يَكُن جَبَّارًا عَصِيّٗا ١٤ وَسَلَٰمٌ عَلَيۡهِ يَوۡمَ وُلِدَ وَيَوۡمَ يَمُوتُ وَيَوۡمَ يُبۡعَثُ حَيّٗا ١٥

"*O John, take the Scripture with determination." And We gave him judgement [while yet] a boy. And affection from Us and purity, and he was fearing of Allah. And dutiful to his parents, and he was not a disobedient tyrant. And peace be upon him the day he was born and the day he dies and the day he is raised alive***".**

[9] Affection between believers will not come by itself because sincere affection concerns the cleanliness of the heart. Whereas the cleanliness of the heart must be obtained from the sight of Allah, by coming from Him, then He will perfect it.

Section 1
Introduction

1. Background

Al-Quran, namely the word of God in the form of Arabic language was first recited in the month of Ramadan by someone who received it i.e. the Arab figure called Prophet Muhammad. That is what is meant in the Qur'an Surah al-Baqarah / 2: 185. The word of God is a guide for humans. For humans the form is a believer in the human heart. That is what really receives guidance, and that believer is called "*linnâs*" in Qs. al-Baqarah / 2: 185. The word of God also serves as "al-bayyinât-explanation" of the guidance already in the human breast in the form of a believer. It is the believer in the heart of man who can distinguish right from wrong[10] called "*furqân*". So a "*furqân*" is a believer who has received guidance[11]. From here it can be understood that the

[10] If explored again actually there is *ni'mat* or *dzat* or sense that is given to believers or the soul. It is this *dzat* that distinguishes between virtue and vice in the behavior of the soul. It is this *dzat* or sense that is not deviant or it is always true and honest. Even though the soul who takes an action, it is this *dzat* that says whether the action is good or bad.

[11] Namely believers who have received the blessing that always speaks the truth.

scratching of the existing Quranic text is a "verse description". The text explain the truth of real verses. The actual verse section is in the next section of this book.

In fact, because there is a believer in the human breast that is why God sent the *auliyâ`-anbiyâ`*, who according to the narration of *al-Hakim* and *al-Baihaqi* that Abu Dzâr once asked the Prophet about the number of *auliyâ`-anbiyâ*, and it is 124,313 (one hundred and twenty four thousand three hundred and thirteen) persons. The believer in the whole human breast is not in its basic nature (*fithraṯ*). Thus, the *auliyâ`-anbiyâ`* are sent as messengers of good news and fear (Q.s. al-Fath / 48: 8). The function of the transmission of this good news and fear is that the believer who is not on the path is returning to be a fithrî believer, that is to show the nature of his origin, namely *shiddîq-amânṯ-tablîgh-fathanaṯ*.

The description that connects with the only mission that Muhammad s.a.w has been chosen is to fulfill the glory of the *akhlâq* (good character), which is *innalâ bu'itstu liutammima makârima al-akhlâq*. It is just that "*akhlâq*" has always been associated with "*af'âl* or behavior". In terms of etymology alone, it is different. In fact, in terms of ontology or meaning (not the etymology and terminology), *akhlâq* is not the same as *af'âl*. The second relation is that the akhlâq is the source of *af'âl* - *mashdar al-af'âl*. It means that it has always been biased in the sense of the meaning or form of *akhlâq*. Not only is it biased, but *akhlâq* is taught

only of its definition or its meanings, either in etymology or terminology. This is why the lessons of *akhlâq* so far have been so unsatisfactory. The question could not be immediately understood without the study showing the truth behind the terms. Such study is called "a study with Hikmah approach".

The paragraphs above only touched the second subject, rather than the first subject, God. The second subject must be understood to get to know the first. There goes the rule "*man 'arafa nafsahû faqad 'arafa rabbahû*, who knows himself then he knows his Lord". During this time the term "God" was also known as limited to merely a term. *Kalam* experts and theologians say that God cannot be touched, let alone encountered. But according to God himself, believers who want to be revered must be sure to meet God. Because only God can take care of the "soul" in humans, that is *Rûh* (the soul). Besides God, no other being will be able to take care of the "soul" in humans. Therefore there will be no human who can improve other humans, with any concept and theory. For this, a lot of information about verses in the Qur'an or text that had been passed by religious practitioners.

I found a lot of important terms or text that are only discussed in literal terms. It means that the discussion does not reach the form of the text's story. Today's religious education is limited to transforming definitive information which is literalistic-epistemic. I think that a transformative

process can be a solution. Though epistemic-literalistic is only a concept and result of human thought. While what was mentioned above, it has been formulated by God that the "soul" in humans can only be taken care of by God to perfect it (Qs al-Isrâ` / 17: 85, al-Anfâl / 8: 24, al-A'râf / 7 : 43). Specifically for matters of religion and divinity, its recognition and achievement cannot be obtained with a transformative process based on an literalistic-epistemic approach. For other problems we are required to use the experience and observations that result from human research because it involves aspects that can be observed in this world. The Prophet said that "you know more about the affairs of your world, *antum a'lamu biumûri dunyâkum*".

Understanding the truth in matters of religion is very important. It is because of God's guidance in the Qur'anic text that reads "Do not pursue that of which you have no knowledge" (Q.s. al-Isrâ` / 17: 36). It is not a definitive meaning required by the text. But it comes from what is being said. If we say what we have no knowledge of, then there's no way we can do it. Beware, meaning is not epistemic definition. In the following section, there will be terms of the text that we know only literally but they do not identify the meaning of the text. This kind of mindset is one of the strongest intentions to incorporate some of the insights I gained into this simple book.

2. Scope and Source of Study

This study will be based on the terms of the Qur'anic text in relation to the soul and God and the terms in which the action relates to God. Since this study which I refer to as "the study of Hikmah", the scope of it is about: a) Understanding the soul, b) relationship with God, c) Relationship between the soul and Muhammad (non-physical), and d) Relationship between the soul and the House of Allah.

The scope of this study as the source is dominated by the Qur'anic and Hadith text. In its application, the text I referred to are actually a confirmation of what I learned from the study of Hikmah.

3. Purpose and Significance of the Study

In fact, it is when we study the teachings of Islam that we should speak of Islam as the subject whose teachings we study. It turns out that Islam must be attached to Muhammad s.a.w. Therefore, all studies concerning Islamic teachings should look at why Muhammad s.a.w was sent and relate it to our studies. It turns out that Muhammad s.a.w himself said, "*innamâ bu'itstu liutammima makârima al-akhlâq* (indeed, I was sent to perfect the glory of the *akhlâq* (morals or manners of a person)".

Of course, the highest hope from the pouring of knowledge into this simple work is that the writer and the reader can know themselves. Then we can endeavor to

direct towards God in a designated place. It is there where the *tazkiyaṯ al-nafs* takes place by His permissopn. That way *akhlâq* as a source of decent behavior, then eventually the behavior or mind will appear and look good.

Here we can find the significance and importance of this work. As we have witnessed, it may be that due to the blurring of understanding of the meaning / form of *akhlâq*, then most of today's behavior is not in accordance with the Islamic teachings.

4. Approach Study Discussion

The study of the terms in the Qur'anic text which is the scope of the study in this book uses the Hikmah approach. In detail, the Hikmah approach is discussed separately in the previous section of this book, which is "understanding the Hikmah". Broadly speaking, the Hikmah approach is distinguished from other approaches in terms of the source of the study. Studies with the Hikmah approach mostly do not refer to literalistic epistemic sources. The Hikmah approach refers to the original source, namely the Messenger of Allah. The Hikmah approach is also distinguished in terms of the scope of the study as explained above. The representation of this Hikmah approach is that the main source is the Messenger of Allah, then what appears in the discussions in this book is dominated by the sources of the Qur'anic and Hadith text.

Section 2
Understanding the Qur`an

1. Qur`ân, al-Qur`ân, and al-Qur`ân Text

This book does not suggest that we have not understood the Qur'an and its verses. But with this writing the author wants to confirm the desire to know and ontologically understand *Qur`ân, al-Qur'an and Qur`ân verses*. As so far, when the word "Qur`ân" is mentioned or written, surely we will think of a set of sheets containing 6,666 or, according to some sources, 6,236 fragments of text that are often called verses. Is that really how we understand it? Do we have no furher consideration? However, the writer wants to reconsider his own knowledge about those terms contained or preached by the Qur'anic text. What exactly are *Qur'an, the Qur'an and the Qur'an verses*?

In fact, in terms of knowledge about the derivation (*tashrîf*), the word *Qur`ân* is not found of its *wazan* except deliberately formed words derived from "*qara`a*" to "*qur`ânan*" (قرأ- قرآنا). Whereas, in *wazan tashrif* there is no *wazan* "*fu'lânan*" (فعلانا), but later there is *wazan* "*fu'lânan*" in other rules and in other books.[12] Therefore the word

[12] Basically, I do not want to raise polemic regarding the presence or absence of the *wazan*. Because the discussion about

Qur`ân is included in the category of *mashdar simâ'î*. Because it cannot be interpreted exactly as "reading". As I explained in another discussion in this book about "*Nuzûl al-Qur`ân*", that the Qur`ân is still an abstract subject. When the subject is tangible (*ma'rifat*) in the form of *kalam* or a series of words and sentences in an audible voice, then it is called an object because it can be heard. Now the *kalam* that can be heard is called *al-Qur'an* or the abstract Qur'an (*nakiraṯ*), and manifested (*ma'rifaṯ*) in the form of kalam or sound. Of course the sound depends on who recites it in the language of the people to whom the Messenger of Allah was sent (Q.s. Ibrahim/14:4).

وَمَآ أَرۡسَلۡنَا مِن رَّسُولٍ إِلَّا بِلِسَانِ قَوۡمِهِۦ لِيُبَيِّنَ لَهُمۡۖ فَيُضِلُّ ٱللَّهُ
مَن يَشَآءُ وَيَهۡدِي مَن يَشَآءُۚ وَهُوَ ٱلۡعَزِيزُ ٱلۡحَكِيمُ ٤

"*And We did not send any messenger except [speaking] in the language of his people to state clearly for them, and Allah sends astray [thereby] whom He wills and guides whom He wills. And He is the Exalted in Might, the Wise***".**

So *Qur'ân* that manifeste into the real *Qur'ân*, that is audible sound is called the word of a noble Messenger, as revealed in Q.s. al-Haqqaṯ /69:40, al-Takwîr/81:19:

Understanding the Qur'an in this book is to find its form, not the theory and understanding of its words.

إِنَّهُۥ لَقَوۡلُ رَسُولٖ كَرِيمٖ ﴿٤٠﴾

"*Indeed, the Qur'an is the word of a noble Messenger.***".**

While the abstract Qur'ân is as described in Q.s. al-Baqarah /2: 97:

قُلۡ مَن كَانَ عَدُوّٗا لِّجِبۡرِيلَ فَإِنَّهُۥ نَزَّلَهُۥ عَلَىٰ قَلۡبِكَ بِإِذۡنِ ٱللَّهِ مُصَدِّقٗا لِّمَا بَيۡنَ يَدَيۡهِ وَهُدٗى وَبُشۡرَىٰ لِلۡمُؤۡمِنِينَ ﴿٩٧﴾

Say, "Whoever is an enemy to Gabriel - it is [none but] he who has brought the Qur'an down upon your heart, [O Muhammad], by permission of Allah, confirming that which was before it and as guidance and good tidings for the believers. (Q.s. al-Baqarah/ 2: 97)

The text description of this verse explains that *Qur`ân* was in the heart of the Prophet Muhammad. He who was resurrected in Prophet Muhammad because of the apparent enemy of Gabriel in the human breast. The text above actually contains the question, who is Gabriel's enemy? Because there is an enemy of Gabriel in every human being, the Qur`ân was revealed to Muhammad's heart. It is the Qur'an in his heart that encourages or enables the Prophet to be born (the body) or the "Arab" who recited it. Then the recitation is also literal in nature

because the literal form is recited by an Arab, then the sound he recited certainly is Arabic as revealed in Q.s. Ibrahim / 14: 4 earlier.

As the body is with us, the body cannot actually move anything on itself. We see a dead person or person who is asleep. Surely his body cannot do anything. Why? Because the soul or *Rûh* of the dead or sleeping person is held by Allah as described in the following text:

ٱللَّهُ يَتَوَفَّى ٱلۡأَنفُسَ حِينَ مَوۡتِهَا وَٱلَّتِي لَمۡ تَمُتۡ فِي مَنَامِهَاۖ فَيُمۡسِكُ ٱلَّتِي قَضَىٰ عَلَيۡهَا ٱلۡمَوۡتَ وَيُرۡسِلُ ٱلۡأُخۡرَىٰٓ إِلَىٰٓ أَجَلٖ مُّسَمًّىۚ إِنَّ فِي ذَٰلِكَ لَأٓيَٰتٖ لِّقَوۡمٖ يَتَفَكَّرُونَ ٤٢ f

"*Allah takes the souls at the time of their death, and those that do not die [He takes] during their sleep. Then He keeps those for which He has decreed death and releases the others for a specified term. Indeed in that are signs for a people who give thought. (al-Zumar/39:42)*

This means that the *Rûh* (soul) is not in the body. That is what Allah permits to move the body. So, *Rûh* is called "*bi idznillâh*" and it is the soul in the text above. From this came the hadith "*lâ yataharraku al-jasadu illâ bi idznillâhi*, the body does not move except with the permission of Allah". The *Rûh* speaks through his mouth in humans. In other text description, it is the *Rûh* that becomes the hearing (*sam'u* not *udzun*), vision (*bashar* not *'ain*), and heart

(*af`idaṯ*[13] not *qalb*) after being breathed into a human body to perfect the human creation. The text in Q.s. al-Sajadah / 32: 9 below also explains that the *Rûh* is not human or insân.

ثُمَّ سَوَّىٰهُ وَنَفَخَ فِيهِ مِن رُّوحِهِۦ ۖ وَجَعَلَ لَكُمُ ٱلسَّمْعَ وَٱلْأَبْصَٰرَ وَٱلْأَفْـِٔدَةَ ۚ قَلِيلًا مَّا تَشْكُرُونَ ﴿٩﴾

"*Then He proportioned him*[14] *and breathed into him from His [created] soul and made for you hearing and vision and hearts; little are you grateful.*" *(Q.s. al-Ahzâb/32:9)*

Back to what was in the heart of Prophet Muhammad was the Light of Allah, Father of the *Rûh* (*ab-al-arwâh*). He is the one who spoke on or through Prophet Muhammad. Therefore, because it was spoken by the Prophet, that word became literal.

Such literal speech can be heard by his listeners, that was in its literal form in the ears of the listeners. Since it literal, it

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[13] Why not *fu`ad (mufrad)* but *af`idaṯ* (plural), because *af`idaṯ* is what becomes the sense of smell of the nose, feel or taste and speech of the tongue, and feel on the whole body. Thus it becomes complete with the five senses. Then these five senses will be held to account for only one, namely one Rûh (Q.s. al-Isrâ` / 17: 36) which when it arrives at the body activates the five senses then the five senses emerge.

[14] Humans or *insân* as narrated in the same *surah* in the texts of verses 7 and 8.

can be literally recorded. The recording of the recitation or word of God or the Qur'an which is the abstract Qur'ân (*nakirat*), then manifested (*ma'rifat*) in the form of the word of God which is later known as the pieces containing the writings of Usman bin 'Affan and Zaid bin Tsabit. Then it was copied into a bundle of bound sheets later called *mushhaf al-imâm*. It is the Mushhaf that is the source of the birth of the *mushaf al-Qur`ân* today.

So the text in this *mushhaf* are later to be called *"kitab al-Qur`ân"* (the Holy Book of the Qur'an). Then text became something readable. From here comes the term that *al-Qur`ân* is something that can be read. But the point of the text are actually *kitâb al-Qur'ân*. Then indeed those text are actually called books or writings, and other references as objects, or recited materials that are gathered in the Qur'an. Therefore later in the discussion of the "first word of God," that it was ordered to be recited is the *mushaf al Qur'an*. Because at the time not a single letter was written let a lone the whole Book.

So what is called *kitâb* in the revelation in the Qur'anic text is not a book or bundle containing text or a scratch, because the bundle means that the book which in Arabic is called *jildat* or *jilid*. The written text is then called "*kitâb*" or writings or notes. But the use of the term "*kitâb*" in the Qur'anic text does not mean the book of the Qur'an, or Bible, or Torah, or Zabur.[15] Instead, it is the book or

[15] Humans or insân as told in the same letter in the text of verses 7 and 8:

writing or note that is in everyone's breast (Qur'an 29:49) described in the books of the Qur'an, Bible, Torah, and Zabur. These two paragraphs, with the permission of Allah, can clearly distinguish what is *Qur`ân*, *al-Qur`ân* dan *kitab al- Qur`ân* .

Next we come to understand *âyat Qur`ân* (the Qur'an verses). Linguistically, *ayat* means 'sign'. Later we can ask,

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وَيُعَلِّمُهُ ٱلْكِتَٰبَ وَٱلْحِكْمَةَ وَٱلتَّوْرَىٰةَ وَٱلْإِنجِيلَ ﴿٤٨﴾

"And He will teach him writing and wisdom and the Torah and the Bible." (Q.s.al-Âli 'Imrận/3:48). Specifically for the text in surah Âli 'Imrận / 3: 48 which is addressed to the Prophet 'Isa explains and confirms that the book is not the same as the "Bible and Torah". It means that the books referred to in this text and in the Qur'an are generally not intended to refer to the Bible, the Torah and the Qur'an. This means that the word "kitâb" in the science of wisdom has its own meaning (ontological form) not a definition and not on paper. Another argument is that in the text of verse 45 of Sura al-kAnkabût / 29 Muhammad was ordered to read "the book" even though he did not know how to read and write. Then in the same surah, the text of verse 48 explains that Muhammad did not write with his right hand. Apparently the "book" story explained in the 29th surah in the texts of verses 45-48 exists in the breast, as in the 49th text that is *"بل هو آيات بيّنات في صدور اللذين أوتوالعلم"*, even (the book) is "clear verses " in the breast of those who are given knowledge (about it). If related to the command to read the book " *إقرأ كتابك كفى بنفسك اليوم عليك حسيبا*, Read your record. Sufficient is yourself against you this Day as accountant" in Q.s. al-Isra` / 17: 14. Then the book to read is in the form of a record of the actions recorded in the breast since we can remember it. When related to the command to read in the first text of the verses 1-5 in surah al-'Alaq / 96, it turns out that the object that must be read has to do with humans explained in the text of the 2nd verse which is none other than the "book" that exists in that human breast.

what sign is it? if it is a sign, what does it indicate? Because the sign must be different from the existence or object that is marked. When the word "*âyat*" is mentioned, it must also be imagined in the minds of many people today that it is a stretch of scratches on paper that we call text. Actually the text can be called "surah verses", or writings as information or that explain the real verses, not the text. So *âyat Qur`ân* is not a scratch. It is a form that comes from the Qur`ân. Because the Qur'an is abstract and also a subject, then the verses are actually abstract and subject as well. It's just a different existence or different circumstances or different places. If the Qur`ân is Nûr Allah, that is the light of Allah called Muhammad, then *âyat Qur`an* sparks the light called *nûr Muhammad*. If *Qur'an* was once in the heart of Prophet Muhammad, it is also in our heart. But it must be known where the fixed verse. That being said, when it stays in the heart without any action, its relationship with the command "out in the body" and its relation to the prayer command, so it is not called a verse. Later it is called so when it is understood and could be related in the active sense of meaning namely *shalât*, not merely praying or worshiping or '*abada-ya*'*budu* with mere ritual recitation and movements.

When there is news about *isrâ`* explained in the text of the verse in Q.s. al-Isra` / 17: 1, at the end of the text the description reads: "*linuriyahû min âyâtinâ*,

... لِنُرِيَهُۥ مِنْ ءَايَـٰتِنَآ ۚ إِنَّهُۥ هُوَ ٱلسَّمِيعُ ٱلْبَصِيرُ ﴿١﴾

"*to show him of Our signs***".**

This means that a servant is sent to show the verses to him. But there is never a story that says that the servant stopped by a place and then he saw a series of writings and read it. This proves that the verses are not written. The word "*âyat*" with some inflected forms is expressed no less than 382 times in the text of the Qur'an. In these text, none points out that the verses are in the form of a scratch or writing. As shown in Q.s. al-An'am / 6: 7:

وَلَوْ نَزَّلْنَا عَلَيْكَ كِتَـٰبًا فِى قِرْطَاسٍ فَلَمَسُوهُ بِأَيْدِيهِمْ لَقَالَ ٱلَّذِينَ كَفَرُوٓا۟ إِنْ هَـٰذَآ إِلَّا سِحْرٌ مُّبِينٌ ﴿٧﴾

"*And even if We had sent down to you, [O Muhammad], a written scripture on a page and they touched it with their hands, the disbelievers would say, "This is not but obvious magic***." *(Q.s. al-An'âm/6:7)***

Likewise, what is indicated in other text is that in addition to being in the horizons, it turns out that the verses are within themeselves.

سَنُرِيهِمۡ ءَايَٰتِنَا فِي ٱلۡأٓفَاقِ وَفِيٓ أَنفُسِهِمۡ ...

"We will show them Our signs in the horizons and within themselves… ***(Q.s. Fushshilat/ 41: 53).***

Within themselves means in the heart. It is actually the subject that writes everything, witnesses from its own actions. So it is named "*kitâb*" as real verses from God in the breast, *fî al-shudûr*.

بَلۡ هُوَ ءَايَٰتُۢ بَيِّنَٰتٞ فِي صُدُورِ ٱلَّذِينَ أُوتُواْ ٱلۡعِلۡمَۚ وَمَا يَجۡحَدُ بِـَٔايَٰتِنَآ إِلَّا ٱلظَّٰلِمُونَ ٤٩

*"Rather, the Qur'an is distinct verses [preserved] within the breasts of those who have been given knowledge. And none reject Our verses except the wrongdoers***. *(QS. Al-Ankabut/ 29: 49).***

The previous text from verses 45-48 tells the book or writing, not the Qur'an. It turns out that the writing or "*kitâb*" is the verses in the breast and that is what it is told to read all the time. The description of this text continues that the book or the scratch in the breast will be a sign of truth from God (*al-haqqu min rabbik* -Qs al-Baqarah/2: 147) is for those who reach their knowledge, then it is called '*ilmu fi al-shudûr*. For those who do not know, the scratch is never a sign of truth because it has never been read.

Scratches on the breast as a record of self-action that is what is ordered to read, and by reading it, we can judge ourselves.

ٱقۡرَأۡ كِتَٰبَكَ كَفَىٰ بِنَفۡسِكَ ٱلۡيَوۡمَ عَلَيۡكَ حَسِيبٗا ١٤

"*Read your record. Sufficient is yourself against you this Day as accountant*". *(QS. Al-Isra` / 17: 14).*

The command to recite is there, it's useful to be seen right now about the good and the bad that we do even if it's only an atom's weight.

فَمَن يَعۡمَلۡ مِثۡقَالَ ذَرَّةٍ خَيۡرٗا يَرَهُۥ ٧ وَمَن يَعۡمَلۡ مِثۡقَالَ ذَرَّةٖ شَرّٗا يَرَهُۥ ٨

"*So whoever does an atom's weight of good will see it. And whoever does an atom's weight of evil will see it.*" *(QS. Al-Zalzalah/99: 7-8)*

The truth will out from what they saw and recorded it as true, and vice versa. However it is hidden, what is done cannot be hidden.

وَلَا تَلۡبِسُواْ ٱلۡحَقَّ بِٱلۡبَٰطِلِ وَتَكۡتُمُواْ ٱلۡحَقَّ وَأَنتُمۡ تَعۡلَمُونَ

"And do not mix the truth with falsehood or conceal the truth while you know [it]." (Q.s. al-Baqarah/2: 42.)

Then it is called scratches or a book with no deviance.

ٱلۡحَمۡدُ لِلَّهِ ٱلَّذِيٓ أَنزَلَ عَلَىٰ عَبۡدِهِ ٱلۡكِتَٰبَ وَلَمۡ يَجۡعَل لَّهُۥ عِوَجَاۜ ١

"[All] praise is [due] to Allah, who has sent down upon His Servant the Book and has not made therein any deviance" (QS. al-Kahfi/18: 1).

Because it is the faith (*imân*) that comes from Allah. It has been entrusted with this soul at four months and ten days old (*fîarba'ati asyhurin wa 'asyran yauman*) while we were still in our mother's womb. It is accommodated by the *Rûh*; it is the *îmân* and it is the book; it is the light; it is the one who can receive command to get to the *shirâth al-mustaqîm*, the straight path as the origin of the occurrence.

وَكَذَٰلِكَ أَوۡحَيۡنَآ إِلَيۡكَ رُوحٗا مِّنۡ أَمۡرِنَاۚ مَا كُنتَ تَدۡرِي مَا ٱلۡكِتَٰبُ وَلَا ٱلۡإِيمَٰنُ وَلَٰكِن جَعَلۡنَٰهُ نُورٗا نَّهۡدِي بِهِۦ مَن نَّشَآءُ مِنۡ عِبَادِنَاۚ وَإِنَّكَ لَتَهۡدِيٓ إِلَىٰ صِرَٰطٖ مُّسۡتَقِيمٖ ٥٢

"And thus We have revealed to you an inspiration of Our command. You did not know what is the Book or [what is] faith, but

We have made it a light by which We guide whom We will of Our servants. And indeed, [O Muhammad], you guide to a straight path." *(QS. As-Syura/42: 52)*

So those verses are a subject or object not a text. But it is what is explained by the surah verses which are scratches on the *mushhaf al-Qur`ân*, and in the Bible and the Torah.

2. Between Revelation and Verses

The importance of the explanation of the revelation and verses in the section of understading the Qur'an is that so far both of them are considered the same in explaining epistemic-literalistic perspectives. In fact, this time it remains that way, that verses are revelation. It's just that it must be integrated with the explanation and proportion of the meaning (ontological form) of the verses as above. If verses are explained as above that it is not on paper or it is not a scratch like the text we have understood, then revelation too should be the same. Then after that, a discussion will be made on who brought and to whom the revelation was delivered.

Previously, the writer needed to emphasize that the term "revelation" did not have to connote "prophethood" or apostolate because even the bees apparently received revelation.

وَأَوْحَىٰ رَبُّكَ إِلَى ٱلنَّحْلِ أَنِ ٱتَّخِذِى مِنَ ٱلْجِبَالِ بُيُوتًا وَمِنَ ٱلشَّجَرِ وَمِمَّا يَعْرِشُونَ ﴿٦٨﴾

"And your Lord inspired to the bee, "Take for yourself among the mountains, houses, and among the trees and [in] that which they construct." (Q.s al-Nahl/16:68).

Then do not be forced to divert the meaning of the term "revelation" to other terms like "inspiration". because in the descriptions of the text or the Book of the Qur'an there is a term "inspiration", for example in Q.s. al-Syam/91:8.

فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَىٰهَا ﴿٨﴾

"And inspired it [with discernment of] its wickedness and its righteousness". (QS. al-Syam/91: 8)

Apparently, ordinary people are also given revelation, as shown in Surah Yunus / 10: 2.

أَكَانَ لِلنَّاسِ عَجَبًا أَنْ أَوْحَيْنَآ إِلَىٰ رَجُلٍ مِّنْهُمْ أَنْ أَنذِرِ ٱلنَّاسَ وَبَشِّرِ ٱلَّذِينَ ءَامَنُوٓا۟ أَنَّ لَهُمْ قَدَمَ صِدْقٍ عِندَ رَبِّهِمْ ۗ قَالَ ٱلْكَـٰفِرُونَ إِنَّ هَـٰذَا لَسَـٰحِرٌ مُّبِينٌ ﴿٢﴾

"Have the people been amazed that We revealed [revelation] to a man from among them, [saying], "Warn mankind and give good tidings to those who believe that they will have a [firm] precedence of honor with their Lord"… (QS. Yunus/10:2).

The same is true of the revelation given to the Prophet Moses' mother to cast Moses into the river with a wooden box and suckle him at the Pharaoh's residence when he was a child.

إِذۡ أَوۡحَيۡنَآ إِلَىٰٓ أُمِّكَ مَا يُوحَىٰٓ ﴿٣٨﴾

"When We inspired to your mother what We inspired" (QS. Thâhâ*/20:38*)

وَأَوۡحَيۡنَآ إِلَىٰٓ أُمِّ مُوسَىٰٓ أَنۡ أَرۡضِعِيهِۖ فَإِذَا خِفۡتِ عَلَيۡهِ فَأَلۡقِيهِ فِي ٱلۡيَمِّ وَلَا تَخَافِي وَلَا تَحۡزَنِيٓۖ إِنَّا رَآدُّوهُ إِلَيۡكِ وَجَاعِلُوهُ مِنَ ٱلۡمُرۡسَلِينَ ﴿٧﴾

"And We inspired to the mother of Moses, "Suckle him; but when you fear for him, cast him into the river and do not fear and do not grieve. Indeed, We will return him to you and will make him [one] of the messengers." (QS. al-Qashash/28:7)

The revelation does necessarily have a prophetic connotation, and the angels also received revelations.

إِذْ يُوحِى رَبُّكَ إِلَى ٱلْمَلَٰٓئِكَةِ أَنِّى مَعَكُمْ فَثَبِّتُوا۟ ٱلَّذِينَ ءَامَنُوا۟

"when your Lord inspired to the angels, "I am with you, so strengthen those who have believed". (Q.s. al-Anfâl/ 8:12).

In the case of humans and angels who are given this revelation actually reflects the believers in human beings who are *sami'nâ wa atha'nâ* that is what has been known as angels. It means that believers who act in the nature of angels receive inspiration, and that is the messenger of God that is proclaimed. It's just that during this time we do not distinguish humans as *basyar, insân,* and *mu'min*. Basyar is a human body whose organs consist of liver, brain, heart, kidney, spleen, eyes, ears, nose, mouth, intestine, hands, feet, etc. *Insân* is the *kufr* substance which is inherited from four elements in his body. In another sub-section of this book, detailed explanation of *insân* is provided.

As for mu'min, it is believed that faith (îmân) comes from Allah. It is with the insân in his body. It is the *Rûh* that is breathed into the human body when it is "four months and ten days old" in his mother's womb. If this *lubb* is prominent and understands himself and knows the way back to the place of his origin, then he can receive

inspiration as a signal transformation from God or revelation. Revelation is "*ilqâ`u al-'ilmi ghairahû*, i.e. the transfer of knowledge to other than Himself". The inspiration that comes from the "science" of God, from the side of Allah, is established by Allah in his place of origin during prayer; it is the science of *fî al-shudûr*, or the revelation.

There are only two forms of knowledge in the sight of Allah (*'indallâh*) as shown in Q. al-Ahqâf / 46: 23, al-Mulk / 67: 26.

قَالَ إِنَّمَا ٱلۡعِلۡمُ عِندَ ٱللَّهِ وَأُبَلِّغُكُم مَّآ أُرۡسِلۡتُ بِهِۦ وَلَٰكِنِّيٓ أَرَىٰكُمۡ قَوۡمٗا تَجۡهَلُونَ ٢٣

"He said, "Knowledge [of its time] is only with Allah, and I convey to you that with which I was sent; but I see you [to be] a people behaving ignorantly". (Q.s. al-Ahqâf/ 46:23).

قُلۡ إِنَّمَا ٱلۡعِلۡمُ عِندَ ٱللَّهِ وَإِنَّمَآ أَنَا۠ نَذِيرٞ مُّبِينٞ ٢٦

"*Say, "The knowledge is only with Allah, and I am only a clear warner". (al-Mulk/67:26),*

Whereas the second is in the breast *(fî al-shudûr)*, as mentioned in the verse of Q.s. al-'An kabût / 29: 49.

بَلۡ هُوَ ءَايَٰتُۢ بَيِّنَٰتٞ فِي صُدُورِ ٱلَّذِينَ أُوتُواْ ٱلۡعِلۡمَۚ وَمَا يَجۡحَدُ بِـَٔايَٰتِنَآ إِلَّا ٱلظَّٰلِمُونَ ٤٩

"Rather, the Qur'an is distinct verses [preserved] within the breasts of those who have been given knowledge. And none reject Our verses except the wrongdoers." (Q.s. al-'Ankabût/ 29:49.)

In addition to being in two forms, this knowledge is called *al-nazhariyat* or knowledge gained through observations using the senses. In this case it must be understood that *al-nazhariyat* can be obtained because of the role of the science of *fî al-shudûr*. It occurs because the science of *fî al-shudûr* is consciousness itself which is then called *Rûh*, which is entrusted by God to move and function of the five senses in the body. It is the *Rûh* that has the five senses.

In the text that explains that angels also receive revelation, in fact the soul in the position like an angel can receive inspiration and then called "truth from God, *al-haqqu min rabbika*." That is why it was stated above that there is a sign in the heart called *âyat*, if it is known of where the fixed place of the verse is. When it is on the sight of God, the inspiration is only a signal or a sign of truth from God, which is the voice of conscience. If it is not on the sight of God and there is no truth from God, it is the conscience which is an ispiration that comes from or is affected by satan's worldly desires (satan's worldly

desires) which only appreciates the performance of the five senses. But if explored further, it is actually not the performance of the five senses as they cannot do anything. But the *Rûh* is the one that perform enabling him to appear. If it arises with the nature that exists in the sense organs that is the nature of satan's worldly desires earlier, it is called voicing the conscience. So, the next problem is how to be in the sight of God.

Here is the reason why God sent the *auliyâ-anbiyâ`*, because they are the only ones who can show and bring their people in the sight of God. If you cannot find it, surely the inspiration in this breast is not the truth from God. In an explanation in another part of this sub-title there will be information about "where to worship God", that's where the potential inspiration is, the truth that comes from God.

The details before the last paragraph about the believers are that the believers are divided into three (not three figures) namely *sami'nâ wa atha'nâ, sami'nâ wa 'ashainâ,* dan *wamâ baynahumâ.*. So there is a believer who hears and follows what is heard. There are also those who listen and then deny what they hear. Then there are those who sometimes follow and sometimes deny what they hear. The latter is called hesitating. He hesitates because the human substance (satan's worldly desires) was mixed with the core substance namely *îmân*. God wants the two to be separated, which is often called *right* and *wrong*. The

right one is a believer, the wrong the disbeliever. According to the text in Q.s. al-Taghâbûn / 64: 2, that the believer and the disbeliever are within the soul.

هُوَ ٱلَّذِى خَلَقَكُمۡ فَمِنكُمۡ كَافِرٞ وَمِنكُم مُّؤۡمِنٞۚ وَٱللَّهُ بِمَا تَعۡمَلُونَ بَصِيرٞ ۝٢

"*It is He who created you, and among you is the disbeliever, and among you is the believer. And Allah, of what you do, is Seeing***."(***Q.s. al-Taghâbûn/64:2)***

While the boundary or separator between believers and disbelievers is prayer, *al-farqu bayna al-mu'min wa la-kâfir al-shalâtu*. As explained above that prayer is the relationship of the believer (*îmân*) with his Lord. It means that the performance of the heart is a believer, *'abdî fî al-qalbi al-mu`minu*. While the physical performance at the five-time prayer is movement and recitation the pillars of prayer. This section later has a special explanation on how we distinguish the meaning (not the definition) of prayer and the pillars of prayer.

So, the author reiterates that, the verse is not in the text, but the text explains what and where the actual verse is located. The verse is the second subject after God in humans. The verses are in every soul for humans as God's command. It is then called *imân* because it always records what one has done through his bashar. It is a gift upon

with us at the same time when the *Rûh* is breathed into the body.

ثُمَّ سَوَّىٰهُ وَنَفَخَ فِيهِ مِن رُّوحِهِۦ ۖ وَجَعَلَ لَكُمُ ٱلسَّمۡعَ وَٱلۡأَبۡصَٰرَ وَٱلۡأَفۡـِٔدَةَۚ قَلِيلٗا مَّا تَشۡكُرُونَ ٩

"Then He proportioned him and breathed into him from His [created] soul and made for you hearing and vision and hearts; little are you grateful." ***(Q.s. al-Sajadah/32:9).***

So it is the light as the nature of *Rûh* because it is sent down together with the *Rûh*.

وَكَذَٰلِكَ أَوۡحَيۡنَآ إِلَيۡكَ رُوحٗا مِّنۡ أَمۡرِنَاۚ مَا كُنتَ تَدۡرِي مَا ٱلۡكِتَٰبُ وَلَا ٱلۡإِيمَٰنُ وَلَٰكِن جَعَلۡنَٰهُ نُورٗا نَّهۡدِي بِهِۦ مَن نَّشَآءُ مِنۡ عِبَادِنَاۚ وَإِنَّكَ لَتَهۡدِيٓ إِلَىٰ صِرَٰطٖ مُّسۡتَقِيمٖ ٥٢

"And thus We have revealed to you an inspiration of Our command. You did not know what is the Book or [what is] faith, but We have made it a light by which We guide whom We will of Our servants. And indeed, [O Muhammad], you guide to a straight path" ***(al-Syûrâ/42:52).***

To emphasize it, try to observe again the description of verse Q.s. al-Isrâ` / 17: 1 that a servant is sent so "that we show our signs ...". Whereas we have never found a

single statement that states that the Prophet stopped there somewhere and then he read what could be called a verse. This proves that the verse is not on paper or not in the form of text, besides that the Prophet was illiterate.

وَلَوۡ نَزَّلۡنَا عَلَيۡكَ كِتَٰبٗا فِي قِرۡطَاسٖ فَلَمَسُوهُ بِأَيۡدِيهِمۡ لَقَالَ ٱلَّذِينَ كَفَرُوٓاْ إِنۡ هَٰذَآ إِلَّا سِحۡرٞ مُّبِينٞ ٧

"And even if We had sent down to you, [O Muhammad], a written scripture on a page and they touched it with their hands, the disbelievers would say, "This is not but obvious magic" (Q.s. al-An'âm/6:7).

Therefore later when he was ordered to recite, it was not written as its object, as in Q.S. al Ankabut / 29: 51.

أَوَلَمۡ يَكۡفِهِمۡ أَنَّآ أَنزَلۡنَا عَلَيۡكَ ٱلۡكِتَٰبَ يُتۡلَىٰ عَلَيۡهِمۡۚ إِنَّ فِي ذَٰلِكَ لَرَحۡمَةٗ وَذِكۡرَىٰ لِقَوۡمٖ يُؤۡمِنُونَ ٥١

"And is it not sufficient for them that We revealed to you the Book which is recited to them? Indeed in that is a mercy and reminder for a people who believe". (Q.s. al Ankabut 29:51).

It turns out that the verse is explained by another text in Q.s. Fushshilat / 41: 53.

سَنُرِيهِمۡ ءَايَٰتِنَا فِي ٱلۡأٓفَاقِ وَفِيٓ أَنفُسِهِمۡ

"We will show them Our signs in the horizons and within themselves…" (Q.s. Fushshilat/41:53).

Within themselves is a record of everything seen, done, and felt in the breast as a sign of God.

بَلۡ هُوَ ءَايَٰتُۢ بَيِّنَٰتٞ فِي صُدُورِ ٱلَّذِينَ أُوتُواْ ٱلۡعِلۡمَۚ وَمَا يَجۡحَدُ بِـَٔايَٰتِنَآ إِلَّا ٱلظَّٰلِمُونَ ٤٩

"Rather, the Qur'an is distinct verses [preserved] within the breasts of those who have been given knowledge. And none reject Our verses except the wrongdoers. (Q.s. al-'Ankabût/ 29:49)

Those who reject the verses that are in the breast are the wrongdoers. The wrongdoers are the ones who follow their desires.

بَلِ ٱتَّبَعَ ٱلَّذِينَ ظَلَمُوٓاْ أَهۡوَآءَهُم بِغَيۡرِ عِلۡمٖۖ فَمَن يَهۡدِي مَنۡ أَضَلَّ ٱللَّهُۖ وَمَا لَهُم مِّن نَّٰصِرِينَ ٢٩

"But those who wrong follow their [own] desires without knowledge. Then who can guide one whom Allah has sent astray? And for them there are no helpers. (Q.s. al-Rûm/30:29)

And it is the verses that are a record that is never deviant, even though it must be recorded that is a recording of wrong actions by themselves.

ٱلۡحَمۡدُ لِلَّهِ ٱلَّذِيٓ أَنزَلَ عَلَىٰ عَبۡدِهِ ٱلۡكِتَٰبَ وَلَمۡ يَجۡعَل لَّهُۥ عِوَجَاۜ ۝١

"[All] praise is [due] to Allah, who has sent down upon His Servant the Book and has not made therein any deviance" (Q.s. al-Kahfi /18:1).

Because it is the command of God that is breathed into the breast of man, it is always right (shiddîq). It is the mandate of God (*amânat*), so it conveys (*tablîgh*) that what it does, what it sees, and what it feels, and is recorded in his breast. It also conveyed itself to God if it understands the way and how to come to God, namely by following the Messenger of Allah. That's when it becomes an intelligent soul (*fathanat*) because it understands and considers what it does, then it becomes wise.

In fact this is the true form of shari'ah in the sense of that is applicable to every soul without requiring *nazhaiyat* knowledge. That is the shari'ah in the breast, the rules that are free from control of others. But the shari'ah is very accurately controlled by itself. This is a very effective control pattern, because this kind of control is pure without any tendencies. Indeed, this type of shari'a control pattern requires the performance of *îmân* which must

begin by understanding itself inherently. The *îmân* is oneself as a non-epistemic subject. This introduction must begin by knowing oneself in a non-physical way.

Shari'ah is my word, said the Messenger of Allah (" الـ شريـ عةاق والـ ي, al-syarî'atu aqwâlî), not sound and writing. But it is a sign in the heart for humans. That is actually Islam, i.e. the command of Allah, the nature of Muhammad, which is obligatory upon us. Muhammad is a non-physical Messenger. So it must be understood by us the nature of God in the Messenger of Allah (the Messenger of Allah is non-physical Muhammad). It must be understood that the nature of Muhammad must be upon us, namely *shiddîq-amânat-tablîgh-fathanat*. Muhammad s.a.w is non-physical, his words as shari'ah are also not physical, but in the form of *sunnah* or traces in the breast as human.

Islam is a command of Allah, the nature of Muhammad, and it is obligatory on us. It is obligatory on us to understand what Allah says, to understand the nature of Muhammad, and to understand what is required of us.

The command of Allah is to fear Allah as He should be feared and do not die except as Muslims (Q.s. Ali Imran/3:102).

يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱتَّقُواْ ٱللَّهَ حَقَّ تُقَاتِهِۦ وَلَا تَمُوتُنَّ إِلَّا وَأَنتُم مُّسۡلِمُونَ ١٠٢

"O you who have believed, fear Allah as He should be feared and do not die except as Muslims."

How and where to be Muslims? Is it because we have an identity bearing the Islamic religion, then we are Muslims? The next command in order to become a Muslim is to worship God in a respectable land (Baitullah), where apparently it is a place to be Muslim (Q.s. al-Namal / 27: 91).

إِنَّمَآ أُمِرْتُ أَنْ أَعْبُدَ رَبَّ هَـٰذِهِ ٱلْبَلْدَةِ ٱلَّذِى حَرَّمَهَا وَلَهُۥ كُلُّ شَىْءٍ ۖ وَأُمِرْتُ أَنْ أَكُونَ مِنَ ٱلْمُسْلِمِينَ ﴿٩١﴾

"I have only been commanded to worship the Lord of this city, who made it sacred and to whom [belongs] all things. And I am commanded to be of the Muslims."

Then we must understand the nature of Muhammad. What qualities are required of Muhammad? That is the obligatory nature of Allah on Muhammad. Because he is of the nature of Allah; He is not separable from Allah; He is "*nûrun' alânûrin*, the light above the light ". Then, we must have it. What is mandatory for us? Therefore, the nature of Muhammad must be present with us, namely the nature of *shiddîq-amânat-tablîgh-fathanat*.

Thus Islam is the nature of the *îmân* in the breast, namely the nature of *shiddîq-amanâṯ-tablîgh-fathanaṯ*. Because, it is the mirror for Allah - not the mirror of Allah, obligatory to Muhammad - not the physical "Arab", but the light on us. It turns out that the *îmân* is the light as explained above in Q.s. al-Syûrâ / 42: 52. When the *îmân* goes to the place of origin of its genesis in Baitullâh, it is active or travels to his Lord, then it is a believer.

تَعۡرُجُ ٱلۡمَلَٰٓئِكَةُ وَٱلرُّوحُ إِلَيۡهِ فِي يَوۡمٖ كَانَ مِقۡدَارُهُۥ خَمۡسِينَ أَلۡفَ سَنَةٖ ۝٤

"*The angels and the Spirit will ascend to Him during a Day the extent of which is fifty thousand years.*" *(Q.s. al-Ma'ârij/70;4).*

So, those verses are the *imân* in the breast. It is called verses when it is in the presence of its Lord and it is a believer. Then it should be understood that the Qur'an is real in its verses — not the text. If these verses are signs that come from God that can be read at any time in the breast, then it is actually whispering in its path. It means that the potential for a straight whisper begins at the beginning of its genesis, four thousand light years before Adam's body was created, and four thousand years after the creation of the light of Allah. The subtle whisper is actually the 'science of *fi al-shudûr* coming from the science '*indaallâh*. Then the revelation will be in the definition of

"*ilqâu al-'ilmi ghairahû"* - knowledge is about anything but Him". So the revelation is that it goes from "'science' to the human breast to '*science fî al-shudûr*'. The inspirations are real and personal to humans, but not all human beings should be attributed to a prophet — a person whom God has truly appointed and trusted to deliver His message. The corridor of each person who always receives the inspiration that is always correct as mentioned in Q.s. Yûnus / 10: 108.

قُلۡ يَٰٓأَيُّهَا ٱلنَّاسُ قَدۡ جَآءَكُمُ ٱلۡحَقُّ مِن رَّبِّكُمۡۖ فَمَنِ ٱهۡتَدَىٰ فَإِنَّمَا يَهۡتَدِي لِنَفۡسِهِۦ

"Say, "O mankind, the truth has come to you from your Lord, so whoever is guided is only guided for [the benefit of] his soul…" (Q.s. Yûnus/10:108).

The term *al-haqq* which means right in the above text is the truth that comes from God. That's the good thing about us being commanded not to doubt our conscience that is always right.

ٱلۡحَقُّ مِن رَّبِّكَۖ فَلَا تَكُونَنَّ مِنَ ٱلۡمُمۡتَرِينَ ١٤٧

"*The truth is from your Lord, so never be among the doubters.*" *(Q.s. al-Baqarah/2:147)*

It is related the soul of humans which is of good that comes from Allah.

مَّآ أَصَابَكَ مِنۡ حَسَنَةٖ فَمِنَ ٱللَّهِۖ

"*What comes to you of good is from Allah***..." *(Q.s. al-Nisâ`/4:79)***

With this explanation, then, if the revelation translates as "inspiration", and it becomes understandable. Indeed, that revelation is an inspiration in itself. Indeed, the always good inspiration has been set since it is created, that is, one's good conscience whose voice is always honest (*shiddîq*). The revelation inherits its original nature - *shiddîq-amanaṯ-tablîgh-fathanaṯ*. If the nature of God is *Nûr*, then indeed revelation is Nûr in nature.

وَكَذَٰلِكَ أَوۡحَيۡنَآ إِلَيۡكَ رُوحٗا مِّنۡ أَمۡرِنَاۚ مَا كُنتَ تَدۡرِي مَا ٱلۡكِتَٰبُ وَلَا ٱلۡإِيمَٰنُ وَلَٰكِن جَعَلۡنَٰهُ نُورٗا نَّهۡدِي بِهِۦ مَن نَّشَآءُ مِنۡ عِبَادِنَاۚ وَإِنَّكَ لَتَهۡدِيٓ إِلَىٰ صِرَٰطٖ مُّسۡتَقِيمٖ

"*And thus We have revealed to you an inspiration of Our command. You did not know what is the Book or [what is] faith, but*

We have made it a light by which We guide whom We will of Our servants. And indeed, [O Muhammad], you guide to a straight path ."(Q.s. al-Syûrâ/42:52)

Section 3
Nuzûlul Qur`ân

1. Between the Hira Cave and the Word of the Prophet

As we have been told so far that the first revelation was received by the Prophet in the cave of Hira. As a matter of fact, there is no explanation that the Prophet told Khadijah that the revelation came down in the cave of Hira. Previously, there was a description of the revelation where the hill in question was called jabal Nûr. But after Prophet Muhammad returned from jabal Nûr, he delivered the command of God about reciting (*iqra'*). Linguistically, the word "Hira" is close to "*hiwâr*" which can be interpreted as a conversation that is synonymous with words or mouth. It turns out that the Qur`an is the word of God in the form of sound as the word of the Messenger manifested in the word of the Prophet.

إِنَّهُۥ لَقَوۡلُ رَسُولٖ كَرِيمٖ ﴿٤٠﴾

"*Indeed, the Qur'an is the word of a noble Messenger.*" *(Q.s. al-Haqqah/69:40; al-Takwîr/81:19).*

Then it came out of the mouth of the Prophet. From here later the word "*nazala*" is very identical to the meaning of "*kharaja* / go out".

That way the paragraph above suggests that the Qur`an which id the word of God came out of the mouth of the Prophet. What came down from the Jabal Nûr was the Prophet who then hurried to tell his wife Khadijah. What we need to understand is that the Prophet is the physical side of the Prophet. It means that the Prophet was not physical but he was a messenger of God in the heart of the Prophet.

مَّا كَانَ مُحَمَّدٌ أَبَآ أَحَدٍ مِّن رِّجَالِكُمْ وَلَـٰكِن رَّسُولَ ٱللَّهِ وَخَاتَمَ ٱلنَّبِيِّـۧنَ ۗ وَكَانَ ٱللَّهُ بِكُلِّ شَىْءٍ عَلِيمًا ﴿٤٠﴾

"*Muhammad is not the father of [any] one of your men, but [he is] the Messenger of Allah and last of the prophets. And ever is Allah, of all things, Knowing*" *(Q.s. al-ahzâb/33:40)*.

Therefore, it will be explained that it was the Prophet who delivered the word of Allah through the Prophet's words. In the section explaining "understanding the Qur'an" above it is stated that the Prophet is the body and what moves the body of the Prophet is the *abû al-arwâh* that is the Light of Allah, called the Messenger of Allah. What moves us is the offspring or beam of that Light of God. The Light of Allah is Muhammad. It was in the body

of Prophet Muhammad. In fact the body has no name. Muhammad is the Light of Allah in the heart of Prophet Muhammad. Previously, there was *abû al-arwâh* – the Light of Allah - Muhammad was his name. The body was not called Muhammad. This is the case, because God cannot be manifested in the body because He is neither mass nor body. If it is a mass, then it is not Allah. In order for the message from Allah to come into contact with the body, He created His own character. It was this character that later became the Light of Allah, whose name was Muhammad.

That is what moved from the back of the *kiswat* into the womb of Aminah, on the first day that body of Prophet Muhammad was in the womb of his mother. It was sent to reach the body of Prophet Muhammad. Then the character in the form of *Nûr* was Muhammad the Messenger of Allah (may peace be upon him) —not yet at the prophetic level or the body of ibn 'Abdillah, an Arab.

That is why if Allah sends His blessings to the Prophet. It does not mean that Allah utters the words or the words of shalawat, but Allah is in contact with the Prophet. The form of the contact is between *Dzât* (Essence) and *Shifat* (Attributes), that is, Allah being the *Dzât* and Muhammad the *Shifat*. Bear in mind that this description is on a non-physical domain.

From this point it should be accepted that the word of the Prophet is the word of the Messenger, and the word of

the Messenger is the word of Allah. Then we would not have met the Messenger without the Prophet, and we would not have met Allah without the Messenger. When you meet the Prophet, it is not the Prophet that you meet, but the Messenger. When you meet the Messenger of Allah, it is not the Messenger that you meet but Allah.

To get to the Messenger, one must know the prophet, and to get to Allah, one must know his Messenger. This is why in the call for prayer (*adzan*) we ask Muhammad to be made as *wasîla<u>t</u>, âti muhammadan al-wasîla<u>t</u>*. In this context Muhammad is not meant to be physical but non-physical as the Messemger s.a.w, as mentioned in the Qur'anic verse of al-Ahzâb / 33: 40 above.

The Qur`an that comes into being (*ma'rifa<u>t</u>*) becomes word of God that came out of Prophet Muhammad's mouth which serves as a guide to mankind (*li al-nâs*) and a explanation of the verses that is a believer in the human breast. So the believer who has become the verses can distinguish between right and wrong. It is between the voice of *shiddîq* coming from Allah and the satan's worldly desires coming from the elements of human creation (*insân*). Let us take note of the following text.

شَهۡرُ رَمَضَانَ ٱلَّذِيٓ أُنزِلَ فِيهِ ٱلۡقُرۡءَانُ هُدٗى لِّلنَّاسِ وَبَيِّنَٰتٖ مِّنَ ٱلۡهُدَىٰ وَٱلۡفُرۡقَانِۚ

"The month of Ramadhan [is that] in which was revealed the Qur'an, a guidance for the people and clear proofs of guidance and criterion…" (Q.s. al-baqarah/2:185)

As mentioned in Q.s. al-Baqarah / 2: 185 above that the word of God which comes to be called al-Qur`an was first heard from the mouth of the Prophet. The event first occurred in the month of Ramadan. Then it is known to us that the Qur`an was revealed in the month of Ramadan. However, what falls on each Ramadhan month is not the case in question today. But the subject of that word of God is the Quran that was in the heart of Prophet Muhammad (Q.s. al-Baqarah / 2: 97), namely "*Nûr Allah*" which the author mentioned above as a non-physical Muhammad. It descends in every month of Ramadan on the night of Decree *(Qadar)* with the angels and *Rûh* of the *auliyâ-anbiyâ`*. Even then later in a more in-depth part, there will be a detailed explanation of how to understand the words "We, Him, and Me" in the narration of Qur'anic text.

إِنَّآ أَنزَلۡنَٰهُ فِي لَيۡلَةِ ٱلۡقَدۡرِ ۝١ وَمَآ أَدۡرَىٰكَ مَا لَيۡلَةُ ٱلۡقَدۡرِ ۝٢ لَيۡلَةُ ٱلۡقَدۡرِ خَيۡرٞ مِّنۡ أَلۡفِ شَهۡرٖ ۝٣ تَنَزَّلُ ٱلۡمَلَٰٓئِكَةُ وَٱلرُّوحُ فِيهَا بِإِذۡنِ رَبِّهِم مِّن كُلِّ أَمۡرٖ ۝٤ سَلَٰمٌ هِيَ حَتَّىٰ مَطۡلَعِ ٱلۡفَجۡرِ ۝٥

"Indeed, We sent the Qur'an down during the Night of Decree. And what can make you know what is the Night of Decree? The Night of Decree is better than a thousand months. The angels and the Spirit

descend therein by permission of their Lord for every matter. Peace it is until the emergence of dawn". *(al-Qadr/97 :1-5).*

Such an explanation can be understood if we allow ourselves to understand that Muhammad, who is the Light of Allah, did not die. Because in fact the person who died was the body of Prophet Muhammad. While Muhammad who is not a body, Muhammad, who is the Light Allah, that is, Muhammad the Messenger of Allah, did not die. Today he is waiting for us to visit his place that does not associate anything with Allah, a place for a servant to meet with his Lord.

That place is a place to return to. There, we become our true selves. Because it is there that we pray in contact with Allah. Let us consider the following text,

أَتَأۡمُرُونَ ٱلنَّاسَ بِٱلۡبِرِّ وَتَنسَوۡنَ أَنفُسَكُمۡ وَأَنتُمۡ تَتۡلُونَ ٱلۡكِتَٰبَۚ أَفَلَا
تَعۡقِلُونَ ﴿٤٤﴾ وَٱسۡتَعِينُواْ بِٱلصَّبۡرِ وَٱلصَّلَوٰةِۚ وَإِنَّهَا لَكَبِيرَةٌ إِلَّا عَلَى
ٱلۡخَٰشِعِينَ ﴿٤٥﴾ ٱلَّذِينَ يَظُنُّونَ أَنَّهُم مُّلَٰقُواْ رَبِّهِمۡ وَأَنَّهُمۡ إِلَيۡهِ رَٰجِعُونَ
﴿٤٦﴾

"*Do you order righteousness of the people and forget yourselves while you recite the Scripture? Then will you not reason? And seek help through patience and prayer, and indeed, it is difficult except for the humbly submissive, Who are certain that they will meet their Lord and that they will return to Him.* ***(Q.s. al-Baqarah/2;44-46)***

The place where the heart has been removed of resentment, the place where *îmân* and the disbelief are separated (Q.s. al-A'râf / 7: 43, al-Anfâl / 8: 24).

وَنَزَعۡنَا مَا فِي صُدُورِهِم مِّنۡ غِلٍّ تَجۡرِي مِن تَحۡتِهِمُ ٱلۡأَنۡهَٰرُۖ وَقَالُواْ ٱلۡحَمۡدُ لِلَّهِ ٱلَّذِي هَدَىٰنَا لِهَٰذَا وَمَا كُنَّا لِنَهۡتَدِيَ لَوۡلَآ أَنۡ هَدَىٰنَا ٱللَّهُۖ لَقَدۡ جَآءَتۡ رُسُلُ رَبِّنَا بِٱلۡحَقِّۖ وَنُودُوٓاْ أَن تِلۡكُمُ ٱلۡجَنَّةُ أُورِثۡتُمُوهَا بِمَا كُنتُمۡ تَعۡمَلُونَ ٤٣

"And We will have removed whatever is within their breasts of resentment, [while] flowing beneath them are rivers. And they will say, "Praise to Allah, who has guided us to this; and we would never have been guided if Allah had not guided us. Certainly the messengers of our Lord had come with the truth." And they will be called, "This is Paradise, which you have been made to inherit for what you used to do." ***(Q.s. al-A'râf/7:43)***

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱسۡتَجِيبُواْ لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمۡ لِمَا يُحۡيِيكُمۡۖ وَٱعۡلَمُوٓاْ أَنَّ ٱللَّهَ يَحُولُ بَيۡنَ ٱلۡمَرۡءِ وَقَلۡبِهِۦ وَأَنَّهُۥٓ إِلَيۡهِ تُحۡشَرُونَ ٢٤

"O you who have believed, respond to Allah and to the Messenger when he calls you to that which gives you life. And know that Allah intervenes between a man and his heart and that to Him you will be gathered." ***(Q.s.al-Anfâl/8:24).***

In a place that Allah is not associated with anything that is the subject of man, the believer is called upon to meet the Light of Allah of the proclamation of Hajj.

وَأَذِّن فِي ٱلنَّاسِ بِٱلۡحَجِّ يَأۡتُوكَ رِجَالاً وَعَلَىٰ كُلِّ ضَامِرٍ يَأۡتِينَ مِن كُلِّ فَجٍّ عَمِيقٍ ﴿٢٧﴾

"*And proclaim to the people the Hajj [pilgrimage] [16]; they will come to you on foot and on every lean camel; they will come from every distant pass*," *(Q.s. al-Hajj/22:27).*

The term "you" in the text above is indeed Muhammad who is not dead. He is the Light of Allah. He is the Qur'ân who came down with the angels and the souls of *auliyâ`-anbiyâ`* in the night of the Decree in the month of Ramadan. It was He who sets matters pertaining to the world and its inhabitants to the congress on the night of Decree. That is why the night is called the night of Decree (qadar). It is a crowded night in the House of God, as angels and the *Rûh* ate in attendance. A meeting to determine is what constitutes a congress. But it is not the

[16] In the hadith, it is explained that "*al-hajju' arafaṯ* that the pilgrimage means to know ". Who should be known. If the field where the pilgrimage starts is called the *'arafaṯ*, what is the reason that the field must be called *'arafaṯ* and not any other name. What does this have to do with "surely they will come to you" in the text of the verse above. Who are "you"? Or "you" that must be known. If so, how do you know them? Where and through whom can we know them?

same as the congress held by mass organizations in this world that is filled with debate, intrigue, and strife.

2. The First Word of God

When using the word "al-Qur`ân" the writer points to the meaning of "*kalam*" (word of God) which comes out through the mouth of the Prophet. The ulemas have agreed unanimously that, the first word of God that came out of the mouth of Prophet Muhammad was the recording in the form of text as follows in transliteration: "*iqra` bismi rabbika al-ladzî khalaqa*...". If the sentence in this text is interpreted, it actually reads: "recite in the name of your Lord who created". It means that the object must be recited is "the name of God". This should not be interpreted "in the name of the Lord" because, in the text there is no additional word "*qaul* or *tilâwaṯ*". Therefore, we must know the object behind the word "in the name of God". What is the truth of "in the name of God". It is a form with a name. It means we must first seek God's name. This seems to be inspired by the text in Q.s. al-Maryam / 19: 65:

رَّبُّ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِ وَمَا بَيۡنَهُمَا فَٱعۡبُدۡهُ وَٱصۡطَبِرۡ لِعِبَٰدَتِهِۦۚ هَلۡ تَعۡلَمُ لَهُۥ سَمِيّٗا ٦٥

"*Lord of the heavens and the earth and whatever is between them - so worship Him and have patience for His worship. Do you know of any similarity to Him?*".

Most commentators argue that the text at the beginning of the first *kalam* as text that has no object. Their reason is because the "*jar-majrûr*" (*bismi*) in the text cannot be used as an object / *maf'ûl*. The reason is irrelevant because the command does not concern the language, but concerns the form of the object or the object that must be recited. In addition, in "*mantiq lughawî*" there can be no command without an object.

The object that must be present in the text above is "*bismi rabbika*". Without using information from other text, this object cannot be clearly defined. But at least the explanation of the second verse clearly mentions humans. The explanation of this second verse seems to imply that the object is related to humans (*insân*). A human being that must be read, so the object is clear. Although a question later arises, "what is in man that must be read". It turns out that other text descriptions explain that with the correlation of the word "*qara`a*" we are taken to Q.s. al-Isrâ / 17: 14:

ٱقۡرَأۡ كِتَٰبَكَ كَفَىٰ بِنَفۡسِكَ ٱلۡيَوۡمَ عَلَيۡكَ حَسِيبٗا ١٤

"*Read your record. Sufficient is yourself against you this Day as accountant*".

That which is related to humans which must be read is a book / record. Let us see the text translation of Q.s. al-Isrâ` / 17: 14, "Read your record, sufficient is yourself against you this Day as accountant". Regarding the term human (*insân*) and Scripture (*kitâb)* in the next section in this book, there is a separate comment. What is clear is that the record referred to in the text description above is a note that was never sent down by God on paper — *qirthâs* (Q.s. al-An'am / 6: 7).

وَلَوۡ نَزَّلۡنَا عَلَيۡكَ كِتَٰبٗا فِي قِرۡطَاسٖ فَلَمَسُوهُ بِأَيۡدِيهِمۡ لَقَالَ ٱلَّذِينَ كَفَرُوٓاْ إِنۡ هَٰذَآ إِلَّا سِحۡرٞ مُّبِينٞ ٧

"*And even if We had sent down to you, [O Muhammad], a written scripture on a page and they touched it with their hands, the disbelievers would say, "This is not but obvious magic.*" ***(Q.s. al-An'âm/6:7).***

That is why we do not have sufficient knowledge about the meaning and interpretation of *bismillah al-rahman al-rahim*. If you only understand the literalistic interpretation it will not be able to help you get to know the ontological form of the word of God that first descended. Then the ontological introduction of the first

text from Q.s. al-'Alaq requires that we understand the meaning of *al-rahman and al-rahim* in the first and third verses of text in Q.s. al-Fatima / 1: 1.

If the *insân* becomes the object that must be read in the case of the text of the first verse of the Surah al-'Alaq above, in fact, to find the manifestation of the God's command is in the *insân*. If it has been found, that is the true meaning of the text "*bismi rabbika*" in the first verse of the word of God, not adding other words to satisfy ignorance of what is really meant by "*the name of God*". Separate the words in that sentence: there is "in the name of God", "the name of God", and "God".

So there is "*bi*", "*ism*", and there is "*rabb*". What must be sought to be the object of reading is what "bi" is, and it is "in the name of God". Then explore why it is recited in the name of God, what is the name of God, what is the relationship between "*bi*" with "*ism*", and what is the relationship between the two and "*rabb*". To be sure to understand this, do not use grammar. Muhammad who experienced it previously did not elaborate the grammar and did not also explain the definition. But he immediately introduced and pointed to the form of the object. After meeting the object, just find out how to read it. These questions really need to be followed up in a more specific description, or even a more specific moment because if these questions are ignored, it means that we can never understand the first word of God. If the incompleteness

occurs then the next set of sentences in the Qur'anic text is difficult to understand properly because actually "*bi*" is a very important part of the entire contents of the Qur'anic text. Then later we will know that "*bi*" is in "*sîn*". Then the Qur'anic text begin with "*bi*" in *bismillâh* in the first verse of the first surat and end with "*sîn*" in the sentence "*al-nâs*". Bear in mind that the author does not mean the writing or the letters. The other parts are "*sîn*" and "*mîm*" (بـ سم) in one sentence in the verse of surah al-fâtihah.

3. *Sabab al-Nuzûl*

This sub-section is deliberately entitled "*sabab*" instead of "*asbâb*" as in the term used in many books of '*ulûm al-Qur`ân*. From my understanding of the science of Hikmah, I found that *asbâb* is the reason for descending or the reason for the word of God was reveled. These reasons are the *af'âl* or things that either directly seen by the Prophet or asked to him. What we need to see is not the act of seeing and asking. But we need to find out why and where those actions came from.

That's why I use the term "*sabab*" in the form of a *mufrad* because all such acts are of the "sole cause" of existence in the human being. So the *ushûl* of all these acts is because there is a life in us. The living being at the core of that consciousness is based on the *Rûh*. So the "cause" of the revelation of the word of God called "al-Qur`ân" is

related to acts or events, while the visible events are due to the act having *Rûh*.

From here we get "*lâ yataharraku al-jasadu illâ bi idznillâh*, the body does not move except by Allah's permission". Allah's permission is not in the form of "yes" or "no," in the form that He has allowed the body to move, which is none other than the *Rûh*. As described in Q.s. al-Sajadaṯ / 32: 9, that *Rûh* is real to us in the form of hearing, sight, and heart / *fu`ad* or sense. Because of the *Rûh* there is a sense in us, as the *Rûh* is what has the senses and not the body.

To prove that there is a real *Rûh* in the form of the five senses in us, pay attention to people who are dead or who are sleeping, where *Rûh* is being taken by Allah (Q.s. al-Zumar / 39: 42). It turns out that when the *Rûh* is taken, the body cannot not do anything. When the *Rûh* re-enters the body of those who sleep, then all the organs and the senses can refunction.

This *Rûh* will later be called a believer if the essence (*lubb*) is actively contacting God. It is also called *kâfir* if the essence is negligent, not remembering or not being in the sight of God,[17] as mentioned in Q.s. al-Taghâbûn / 64: 2 that in man there is kāfir and there is mu`min on its substance.

[17] In another part there is an explanation that God can be found and not invisible for those who have met Him. What is interesting is that God cannot be found physically and the method of meeting Him with the concepts of science and technology is non-existence.

هُوَ ٱلَّذِى خَلَقَكُمۡ فَمِنكُمۡ كَافِرٞ وَمِنكُم مُّؤۡمِنٞۚ وَٱللَّهُ بِمَا تَعۡمَلُونَ بَصِيرٞ ٢

"It is He who created you, and among you is the disbeliever, and among you is the believer. And Allah, of what you do, is Seeing". (Q.s. al-Taghâbûn/64:2).

In the substantial category, the kâfir is called *al-insân*. So the text description of the verses of Q.s. al-'Alaq / 96: 6-7 becomes the "*sabab*" for the revelation of the first word of God, namely that "*man / insân is beyond the boundary because he feels sufficient with what is in him*". This is one of the many descriptions of *insân* that has never been well illustrated in the other copies of text of the Qur'an. So, the *insân* is the *ushul* because the *kalam* came out in the form of the Prophet's words.

4. Lailat al-Qadar

Lailat al-Qadar means the night of Decree. The word "*qadar*" has a lot of meanings. Among other things, it means noble, tight or narrow, and provision or decree. Normatively, the night of Qadar is called a night better night than a thousand months (Q.s. al-Qadar / 97: 3).

لَيۡلَةُ ٱلۡقَدۡرِ خَيۡرٞ مِّنۡ أَلۡفِ شَهۡرٖ ٣

"The Night of Decree is better than a thousand months" . (Q.s. al-Qadar/97:3).

The presence of such text has made the Muslims very anxious to await the night. Even though when they are asked every year, no one seemed to witness that night. In addition to the desire to witness it, *lailatul qadar* is strongly associated with reward. So it is calculated that lailatul qadar is a better night of worship than eighty-three years, and so on.

Such things are undeniably true, but if that is their orientation then they can only send us into a normative fantasy. In fact, whatever God promises in relation to it, most importantly we must feel the effect immediatelybecause it is not always the result of our worship that we should accept in the hereafter. For there can be no hereafter without worldly accomplishment. What I mean is that, no matter how much the reward we earn if it doesn't reflect our daily behavior, it will not help us to be happy or to be preserved from harm in the hereafter.

I personally prefer the night of Decree for the meaning of Lailaṯ al-Qadar, because on this night, not on other nights, Allah sent the Qur`an (the subject) down to earth (not to the surface of the earth) to lead a congress or meeting in order to determine or justify the fate or affairs

of this world and its contents for the life of the next year. The meeting was accompanied or attended by the *Rûh* of *auliyâ`-ambiyâ`* as well as the angels and the *Rûh* of those who had been appointed to the *auliyâ`-ambiyâ`*. So the living *auliyâ`s* really know how things are going to happen in this world, especially for the next year.

As I mentioned above that all of our worship will be our helper and get favor from Allah if we do so in our heart to the place designated as His presence. Otherwise, our worship is only considered whistling and clapping, and we can even say that such worship is performed in disbelief (Q.s. al-Anfâl / 8: 35). Regarding this *lailaṯ al-qadar*, is that it is important for us to understand that it was a night where Allah revealed the Qur'an and none other than Muhammad the Light of Allah came down to earth. Bear in mind that I am not talking about the surface of the earth. The place on the earth is in the circle of the stading place of Abraham whose Shari'a covered in gold next to the ka'ba. It means that the earth is in a circle whose starting line is from the invisible standing place of Abraham. That place or circle is now known as "the zero magnetic area.

That being said we need understand that it is only being in contact with God that makes all our worship acceptable. We can witness *lailaṯ al-qadar*, not the night, but witnessing His Majesty that made that night the night of Decree which is often called the Noble Night. Where that

night He fixed the fate of this world. That is, before the night of Decree, we did not know how to be in contact with His Majesty, and did not know His Majesty, nor know His whereabouts, then on that night, we will not witness anything.

It is not simple that simple to witness the night of Decree. If we have come to know the ultimate instrument of knowing Allah namely by knowing what is with Allah, then we are certain to witness the night of Decree. It is certainly "better than a thousand months". For, despite a thousand years of worship but we are unfamiliar with what is worshiped, then all those years of worship means nothing. As a poem goes: Despite a thousand years of prayer but the place of which we are in contact is unknown, then hell is where we return. Therefore, no matter how long we live, the best years are in the sight of Allah. The years in the sight of Allah means that in this life we can get to know and come to Allah. Of course, first we need to know where to be in contact with Him.

In this respect, when we worship, we must understand the content of the question: who is worshiping, who is worshiped, where is the place of worship, when is the time to worship, what is offered, and where to return to worship. In future discussions, we will come to the explanation of the questions above, in another section of this book.

Section 4
Qur'anic text and Interpretations

1. Position of *Tafsir*

Tafsir (interpretation/commentary) is part of the efforts to approach the meaning of the text. But so far the meaning of the text leads to understanding of linguistic, etymological and terminological terms. So if we try to view the work of interpretations, it can be seen that the interpretation is an attempt to explain the meaning by linking the text to various and certain conditions. In terms of the type of method and style, it appears that the interpretation is a representation of the work that represents certain conditions in accordance with who makes the interprettion, where, and when the interpretation is made.

That is why the position of interpretation is in the category of "text to context", where the text is cultivated in accordance with or to meet the needs of a particular situation ". Then the interpretation must be related the ideology of a country, schools and religious sects that are being followed by commentators and prospective readers of the interpretations. Interpretation must also be related to various matters such as the situation and conditions in which and when an interpreter educate himself.

In the process of transformation of Islamic educational material, interpretation is the closest study or analysis to the main source of Islamic teachings, namely the text contained in the Holy Qur'an. This means that interpretation occupies the most significant legality for the significance of the objective literalistic truth in a series of *nazhariyat* or the results of human thought and observation.

In the pragmatic level of one's religiosity, interpretation occupies a relative legality. This means that the results of interpretation cannot be held absolute because it is very conditional and in the category of sectarianistic and primordialistic domains. Therefore, in order to be closer to absolute validity, we must know and understand how to find and get *ta'wîl*, as in the following description after this sub-section.

2. Translation, *Tafsir,* and *Ta'wîl*

Every discussion of interpretation must direct our minds to the fcat that it is a conversation around the Qur'anic text. But one thing that is often overlooked is that if we look at the results of interpretation, the contents are nothing but discussions or commentaries about the terms of the text in the Qur'an, with very little discussion that touches what is meant by the real Qur'an. This means that interpretation does not conclude its essence. The essence of the Qur'anic text is to whom the words belong. Of course

here I distinguish between *Qur`ân*, *al-Qur'ân*, and the text or *kitâb al-Qur`ân*. This distinction is rarely found in books or literature *'ulum al-Qur`ân* or even commentary literature and *'ulûm al-tafsîr*. Therefore, when the interpretation of the text is made, it is not clear which intentions to be achieved or to be explained or interpreted by a commentator. The fact that the works of exegesis are nothing more than "an arena" of opinion battles of the previous authors, as in their commentary works they also presented their opinions.

In my opinion, before arriving at what is to be explained, the object of interpretation should be known in advance. I believe that this interpretation is limited to dealing with text that are considered unclear to be understood. Therefore the interpretation must not be about the Qur'an but about the text contained in the Holy Qur'an. The holy book of the Qur'an means the text or notes and writings as a result of the recording of the Companions of the words of Prophet Muhammad, who were interpreted by Zaid bin Thabit and Usman bin 'Affan. Because Prophet Muhammad was an Arab, his words were certainly in Arabic because in fact every messenger had to speak the language of his people, (Q.s. Ib-rahim / 14: 4).

This is why Q.s. Yusuf / 12: 2 explains that the language of the Qur'an (the words of the Prophet) is in Arabic for us to think about.

إِنَّآ أَنزَلۡنَٰهُ قُرۡءَٰنًا عَرَبِيّٗا لَّعَلَّكُمۡ تَعۡقِلُونَ ٢

"Indeed, We have sent it down as an Arabic Qur'an that you might understand". ***(Q.s. Yusuf/12:2)***

This is certainly related to what Nasr Abu Zayd called an instrument of the transmission of the language of God not by voice and not by letter (lâ shaût walâ harf). It has to do with what is called human language. The purpose is to make the message of God understandable to humans. So the Messenger of God came from his own people. It is through them that the "message of God" reminded the people to whom he was sent. Indeed, that message has existed since the beginning of every human being, as metioned in Q.s. al-Baqarah / 2: 151.

كَمَآ أَرۡسَلۡنَا فِيكُمۡ رَسُولٗا مِّنكُمۡ يَتۡلُواْ عَلَيۡكُمۡ ءَايَٰتِنَا وَيُزَكِّيكُمۡ وَيُعَلِّمُكُمُ ٱلۡكِتَٰبَ وَٱلۡحِكۡمَةَ وَيُعَلِّمُكُم مَّا لَمۡ تَكُونُواْ تَعۡلَمُونَ ١٥١

"Just as We have sent among you a messenger from yourselves reciting to you Our verses and purifying you and teaching you the Book and wisdom and teaching you that which you did not know".

That way, surely the messenger is not from another race and not from other circles. Likewise the recorded word of God in the form of Arabic language. This fact should be considered with the description or text of the verses (Q.s. Yûsuf / 12: 2), not to be passed. It should be asked why the text of the Qur'an is in Arabic, not in Indonesian or Chinese, etc., unlike the Torah in Hebrew, the Zabur in Coptic, and the Bible in Syriac.

The absence of this question makes the understanding of the difference between *Qur`an*, *al-Qur`an*, and *kitâb al-Qur`ân*. In fact, further confusion may arise as to text is also the Qur'an or the verses of the Qur'an. Meanwhile, if we look at the information in the text of the Qur'an, there is no single piece of information that mentions that the text or book or writing is the verses. To find out what the verses are and they are not text, in another part or the next discussion in this book or in another book that I wote you can the explanation.

Back to how to distinguish the terms above, that the Qur'an is a copy of what was heard by the scribes at the time. Because what they heard was the Arabic sound, the writing had to be in Arabic. While the word of God that is heard is al-Qur`ân as a tangible form (*ma'rifat*) of the abstract word Qur`ân (*nakirat*). The truth is that the Qur'an before it came out to be al-Qur`ân or *kalam* or word, it was in the heart of Prophet Muhammad (Q.s. al-Baqarah/2:97).

قُلۡ مَن كَانَ عَدُوّٗا لِّجِبۡرِيلَ فَإِنَّهُۥ نَزَّلَهُۥ عَلَىٰ قَلۡبِكَ بِإِذۡنِ ٱللَّهِ مُصَدِّقٗا لِّمَا بَيۡنَ يَدَيۡهِ وَهُدٗى وَبُشۡرَىٰ لِلۡمُؤۡمِنِينَ

"*Say, "Whoever is an enemy to Gabriel - it is [none but] he who has brought the Qur'an down upon your heart, [O Muhammad], by permission of Allah, confirming that which was before it and as guidance and good tidings for the believers***".**

This may come as a surprise to academics who have come to understand from the literature that the text is the Qur`ân when the text was written down by the Prophet's scribe. The Qur`ân in the form of the word of God is the tangible form (real, non-abstract) of the abstract Qur`ân (*nakirat)* from the eyes. The abstract Qur'ân is in the breast of Prophet Muhammad and does not appear if Prophet Muhammad does not use it. In order to demonstrate this notion, it is necessary to reflect on the true identity of Muhammad and his actual body, which later became known as Prophet Muhammad. My point of view relates to the acquisition of understanding of God's relationship to Muhammad in the study of *Dzât* and *His Shifât* especially in the study of Hikmah, as reported by Q.s. al-Ahzâb / 33: 56.

Back to the interpretation, that it is man's attempt to explain the text contained in the Holy Scripture. Therefore, interpretations always refer to the etymological and terminological meanings. Therefore, this is found in high-

quality works such as poems. Moving on to the more complex aspects of the text, some interpreters try to improve the degree of their interpretation or explanation by showing the stories or descriptions that were believed and researched in the words, actions and descriptions of the Prophet that were viewed in connection with the text. The conversation about the things concerning the Prophet is then known as the hadith, both presented as ordinary explanations or shown as reasons for revelation (*asbâb al-nuzûl*).

In explaining interpretation, a passage about *tarjamat̲* and *ta`wîl* cannot be passed. *Tarjamat̲* or translation is known as "text to text" that is exchanging exactly the original language of the Arabic text with the language of the reader. For example exchanging Arabic in the text of the Qur'an with Indonesian for the needs of readers in Indonesia. So translation is merely an effort that will not find one hundred percent accuracy because the dialecs of of a nation is different from another. Therefore, translation often comes with explanations or interpretations by a person or group translating the text.

In this light, I believe that translation is a mini-interpretation in a community of a certain country. So it is not wrong when there are people referring to, for example, the translation of the Qur'an text by the Ministry of Religious Affairs or other translators as *Tafsir al-Qur'an 30 juz*.

While the interpretation itself, should be understood as from "text to context". Namely the effort to divert the terms of the text by translating, of course, which has been adapted to the context. The context here at least concerns "where" and "when" the text is explained or interpreted. It also concerns "who" interpret it and "who" who wants to read the interpretation.

Therefore, interpretation is very relative and conditional. And it is significant say that interpretation cannot be used as an absolute reference in religion, because interpretation is an incidental and temporal work that is very filled with ideology, and schools of thought where, when and who. Where and when the interpretation is made is closely related to the place, let's say a country. When the interpretation is made also relates to the situation, especially the socio-political situation in which the interpretation is made. So the background of the interpreter and for whom the results of the interpretation is intended affects the interpretation. For example, in a place or country that is adhering to the schools of *mu'tazilah*, the mufassir (interpreter) must consider the authorities and the people who will read it that they practice the school of *mu'tazilah*. So the explanation efforts certainly accommodate and appreciate it. In Shi'ite places and societies, for example, it is impossible to interpret the with Sunni nuances, and vice versa.

This context which then gave birth to the types and style of interpretation. In terms of the dominant sources of interpretation, there are two types, namely first, *tafsîr bi al-ma`tsûr* is an interpretation whose explanations are always by *ātsar* or relevant traditions. This interpretation is especially true of the era of Companions such as 'Abdullah ibn 'Abbas. Second, *tafsîr bi al-ra`yi*, i.e. interpretation whose explanations are dominated by rationality. In fact, it is not subterfuge but it remains in the corridor of criteria or interpretations and elaboration of related literatures. But some scholars refer to it as an interpretation that must not be followed because it was not allowed by the Prophet. I have conducted research on the hadith which then concluded that such hadith is weak. Current rationales can be adapted as meeting the criteria of scientific work.

In terms of the background of the writing and the prominence of certain characteristics of the discussion, the interpretation consists of several features, namely *tafsîr fiqhi*, *tafsîr shûfî*, *tafsîr 'ilmî*, *tafsîr falsafî*, dan *tafsîr al-adab al-ijtimâ'î*. *Tafsīir fiqhi* is a special interpretation that explains the text concerning the law or commonly known as legal verses. The commentators have agreed (*ittifâq*) that the verses about the law are only about 500 text. Classified into this interpretation, for example, is *tafsîr ahkâm al-qu`rân* by al-Jashshash, and with the same title written by Muhammad 'Ali al-Shâbûny. Actually there are many more types of interpretations that need to be discussed,

but this book is not intended as an explanation of the science of interpretation. Therefore please understand I only include briefly a description of the epistemology of interpretation.

Now about Ta'wîl. Linguistically, *ta`wîl* is derived from the word *awwala-yuawwilu-ta'wîlan*. This word actually means *the beginning*. That way the word *ta'wîl* essentially means "restoring" or returning to its original form. For scientific purposes we can refer to *mu'jam* literature such as *Lisân al-'Arab* by Ibn Manzhur, *mu'jam mufradât alfâzh al-Qur`ân* by al-Ashfahânî, *mu'jam maqâyis al- lughaṯ* by Ibn Fâris, etc. While the literature related to *'ulûm al-Qur`ân* and interpretation can be seen for example in *al-Tafsîr wa al-Mufassirûn* by Muhammad Husain al-Dhahabî, *al-Itqân fi' Ulûm al-Qur`ân* by al-Suyuthî, etc.

In terms of understanding the text of the Qur'an, *ta`wîl* is directed to the meaning of returning to its original purpose or returning its to origin. This meaning is very similar to the word *reform*. Its definition in literature is like this excerpt: *ta`wîl* means interpretation therefore, interpretation is *ta`wil al-Qur`ân*. So in similar definition, Ibn Jabir Al-Tabari said in his interpretation, an opinion about *ta`wîl* in the word of God (Q.s. Ali 'Imran/3:7).

هُوَ ٱلَّذِىٓ أَنزَلَ عَلَيۡكَ ٱلۡكِتَٰبَ مِنۡهُ ءَايَٰتٌ مُّحۡكَمَٰتٌ هُنَّ أُمُّ ٱلۡكِتَٰبِ
وَأُخَرُ مُتَشَٰبِهَٰتٌۖ فَأَمَّا ٱلَّذِينَ فِى قُلُوبِهِمۡ زَيۡغٌ فَيَتَّبِعُونَ مَا تَشَٰبَهَ مِنۡهُ

ٱبۡتِغَآءَ ٱلۡفِتۡنَةِ وَٱبۡتِغَآءَ تَأۡوِيلِهِۦۖ وَمَا يَعۡلَمُ تَأۡوِيلَهُۥٓ إِلَّا ٱللَّهُۗ وَٱلرَّٰسِخُونَ فِي ٱلۡعِلۡمِ يَقُولُونَ ءَامَنَّا بِهِۦ كُلّٞ مِّنۡ عِندِ رَبِّنَاۗ وَمَا يَذَّكَّرُ إِلَّآ أُوْلُواْ ٱلۡأَلۡبَٰبِ ٧

"It is He who has sent down to you, [O Muhammad], the Book; in it are verses [that are] precise - they are the foundation of the Book - and others unspecific. As for those in whose hearts is deviation [from truth], they will follow that of it which is unspecific, seeking discord and seeking an interpretation [suitable to them]. And no one knows its [true] interpretation except Allah . But those firm in knowledge say, "We believe in it. All [of it] is from our Lord." And no one will be reminded except those of understanding."

Ta`wîl* experts put forward different views, first, *ta`wil[18] is to interpret *kalam* (words) which means, referring back to the person speaking or what is intepreted of the words and returned to its origin. The words are restored only to their essence.[19] It is divided into two parts - *insyak*

[18] Ibn 'Arabi stated the *ta`wîl* of God's teaching towards someone that returns the meaning of a *lafazh* to him and that meaning does not from from one's thought. Read: Muhyî al-Din Muhamman ibn 'Alî bin Muhammad ibn Ahmad Thâmî al-Hâtimî, al-Ma'rûf bi Ibn' Arabî d. 412 H, al-Futuhat al-Makiyyat̲, Bairut, Dar al-Kutub al-'Ilmiyah, p. 1971

[19] If this opinion refers to the existence of truth, then it can signify the meaning / form of *ta`wil*. But this opinion does not indicate the form or subject of *ta`wil*. In fact *haqiqat* is derived from Arabic namely "al-haqîqat̲", which means rights or belongings. In a hadith, it is said that "*al-haqîqatu ahwâlî*, the truth is my affair". This means that it belongs to Muhammad (non-physical). Wiwth regard to

dan *ikbar*. Second, *ta`wil kalam* is to explain to from the heart as Ibn Jabir al-Thabariy has said in his interpretation, that he thinks the words used in interpreting the word of God is so and so.

Ta'wil, according to the epistemologists, has no end and is vague. Linguistically it is unclear what *ta'wil* is. It doesn't even fit the definition.

In fact, by discussing further the meaning of the word *ta'wîl*, we can ask the question that if *ta`wîl* means "to restore" or "original", then the question is "what is meant by the *origin*. Whether to return to the text without being interpreted or to return to the "subject" that produces the the word before it becomes a text as it is copied in the book of the Qur'an. I am inclined to point out that in order to understand the content of the text, it must be returned to that "pre-textual subject" or the speaker, because "*likulli kitâbin sirrun wa sirru al-Qur`ân fî awwali sûraṯ lâ ya'rifuhû illâ bihidâyatillâh bihâdihi Muhammad,* all the books have the secret, the Qur'an's secret at the beginning of the surah,[20]

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ta`wil, the truth is Muhammad s.a.w. Because the one who has those words is Muhammad (s.a.w) as a form of the attribute, namely the the Light of Allah, the One. The Qur'an is called "the words of the Noble Messenger, *innahû laqaulu rasûlin karîm*"

[20] The beginning of the surah is "Surat *al-fâtihaṯ*". The secret of al-fâtihaṯ lies in the verse "*al-hamdu*". The form of *al-hamdu* is "Mîn / آمين" which is recited at the end of *al-fâtihaṯ* but not written. "*Al-hamdu*" *is to explain the One Dzat and His* attibutes, namely Allah and the Light of Allah whose name is Muhammad. Whereas "*Âmîn* / آمـين" is a real form in the *'Arasy*. The truth is *Nûr* as *Shifat*, not Allah

cannot be known except by Allah's guidance, and Muhammad becoming a teacher".

My inclination is not without reason. Even in line with its absolute claim that only Allah knows *ta`wîl* or the original meaning of the text as explained in Q.s. Âli 'Imran / 3: 7 above. That way translation and interpretation are based on efforts to approach the original meaning or *ta`wîl*. Although actually for the needs to the original purpose, it must get from those who have the words. From this notion, only then comes the understanding that *ta'wîl* is the text to the inner meaning of the text. Namely the text is connected to what is behind it. Later in the study with the Hikmah approach this designation of meaning points to the subject as a place of return after it is known that *meaning* is "origin".

Regarding the question about *origin*, if the purpose of origin / *ta`wîl* is only Allah knows it, the closest way is only by knowing the explanations through a series of text in the same book, the Qur'an itself. This means that a very close endeavor is to explain the information of the text of verses with that of other verses. Thus, the technique of *muâsabat al-âyât* may become the main pillar of this *ta'wîl*. Then there is an explanation in Q.s. al-Baqarah / 2: 151 namely the Hikmah approach. The problem is that

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as *Dzât*. The truth has words that came out through its prophetic word, namely Prophet Muhammad ibn 'Abdillah.

wisdom – in the perspective of the text of the verses above - can only be obtained if the Messenger of Allah teaches it.

Is it possible? That is why many people are frustrated or rarely do or seek endeavors to understand the meaning through the *ta'wîl* approach. Whereas *ta`wîl* is the closest way to the nature of meaning or form narrated by the text. The frustration decreases judgment. Certainly not average, that *ta'wîl* should not be made or be even forbidden. This derivative fact is caused by the belief that the Messenger of Allah could no longer be found or it was impossible to be in contact with him. This belief is also derived from knowledge which says that the Messenger of Allah has died. Such belief occurs because many people do not distinguish between the physical / non-physical aspects of Prophet Muhammad. When in fact Muhammad the Messenger of Allah was the Prophet's inner being.

Regarding the ability of being contact with the Prophet, Muhyiddin Ibn 'Arabi, for example, stated in the preamble of his book "Fushush al-Hikam" that the book was not reduced or added; it was a direct gift from the Messenger of Allah. This statement of Ibn 'Arabi took place just like that and nobody objected. If we want to be inspired by this Ibn 'Arabi, it turns out that it is possible to be in contact with the Messenger of Allah. In fcat, that's the truth but certainly it is easier said than done.

Toa chieve *ta'wîl* as an endeavor approaching the most original meaning, we must be able to be in contact

with Muhammad as the non-physical Messenger of Allah. This is possible by finding *wasîlaṯ* as inspired by Q.s. al-Maidah / 5: 35.

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱتَّقُواْ ٱللَّهَ وَٱبۡتَغُوٓاْ إِلَيۡهِ ٱلۡوَسِيلَةَ وَجَٰهِدُواْ فِي سَبِيلِهِۦ لَعَلَّكُمۡ تُفۡلِحُونَ ٣٥

"*O you who have believed, fear Allah and seek the means [of nearness] to Him and strive in His cause that you may succeed***".**

Wasîlaṯ is certainly the subject as a way to the Messenger of Allah. The conditions are to fight earnestly in the way of Allah. Of course we must first know the form of "the way of Allah". Actually this explanation is included in the Hikmah approach. Therefore, to be reliable with this information, we should include a discussion about Q.s. al-'Alaq / 96: 5 and al-Baqarah / 2: 151 above. Wisdom is knowledge that is unknown unless God teaches it. The way is that Muhammad s.a.w became a teacher for knowing oneself, his relationship with Allah, his relationship with Muhammad s.a.w (non-physical) and his relationship with the House of Allah.

In this context surely this study cannot directly present it. It means that special occasion is needed for the intended explanation. Then after that, there is no denying that there must be an explanation of Allah as the Essence (*Dzat)* and Muhammad as His Attributes (*Shifat)*. He is the

source and main subject in the discussion with this Hikmah approach. This "One Essence and Attributes" description can lead us to find the meaning or form of each word "*We*" in the text of the Qur'an to further find the *wasîlaṯ* in question.

Being in contact with *wasîlaṯ* will reveal the *ta`wîl* referred to in this sub-section. For an effort to erode verbalism in religion, reaching the accuracy of *ta`wîl* is very much needed.

Section 5
The Truth Behind Religious Main Terms

1. Understanding *Shahâdat*

Shahada[21] is Arabic which means witness or testification. In the context of Islamic pillars, *shahada* is to bear witness that there is no-one worthy of worship Allah and to bear witness that Muhammad is the Messenger of Allah. This *shahada* contains the phrases "*asyhadu anlâ ilâha illâ Allâh wa asyhadu anna muhammadan rasûlullâh*". Unfortunately there are a few things that can blur the true meaning of the "witness" statement. First, *shahada* is likened to "acknowledging" in the sense, though unfamiliar and ignorant and never met, but after *shahada* its existence is acknoledged. Second, it is likened to saying a testimony or confession statement "*asyhadu an lâ ilâzha illâ Allâh wa asyhadu anna muhammadan rasulullâh*".

These two things are actually a form of blurring the true meaning of the *shahada*. It is in fact an act directly confronting the truth in which it is witnessed. That is exactly what Prophet Muhammad taught at that time.

Therefore, in fact there is a principle of the teaching

[21] Hereinafter, it is written as "*syahadat*" in Indonesian

of the testimony, not just the teaching of reciting the statement of witness. There are many things from the understanding of the testimony that these transformers of Islamic teaching should understand.

The reason for the recitation is not just to recite two *shahâdat* sentences. There are many hadiths in many occassions that when a man[22] asked the Prophet s.a.w "*akhbirnî 'an al-islâm*", he replied "*antasyhada anlâ ilâha illâ Allâh wa anna muhammadan rasulullâh*, you must testify that there is no God but Allah and that Muhammad is the messenger of Allah". In the hadith it does not say "*antaqûla syahadata*, you must say the testimony".

With deep thought, I wonder why we only teach the two-sentence *shahâdat*. Let's look at this illustration: When we are about to drink, then in front of us we have a glass of water for us to drink, and then we each say "I'll drink" but our hands do not take the glass. Do we drink just by saying "I'll drink"? definitely not. We drink when our hands are moving to take a glass and bring it to our mouths until the glass comes in contact with our lips and the water in it flows into our esophagus. That's called drinking without even saying anything.

That should be the context about *shahâdat*. It means understanding being the presence of God that you witness

[22] The man is often and always referred to as the angel Gabriel sent by God to ask the Prophet Muhammad to teach Islam.

without any hesitation in saying that God cannot be seen. In fact,

فَلَنَقُصَّنَّ عَلَيۡهِم بِعِلۡمٖۖ وَمَا كُنَّا غَآئِبِينَ ٧

"*Then We will surely relate [their deeds] to them with knowledge, and We were not [at all] absent.*"[23]

In Q.s. al-A'raf / 7: 7 it is explained that "with knowledge" which means with special knowledge[24], said the Lord "We were not absent". It is we who have not yet reached such knowledge, then hurriedly say that God cannot be witnessed. Moreover, it has been influenced by the thinking of "kalam experts - conversationalists" and philosophers who often call themselves theologians. Even so, it must be understood and emphasized that witnessing God is not physically. Because, God is not physical[25] and that physical aspect being on humans could not go anywhere. Except that which came from God that we are able to in His presence.

In the text of the Qur'an the conditions of *shahâdat* with its derived forms are found in 9 (Nine) verse descriptions, all of which saying not merely witnessing,

[23] Q.s. al-A'raf/7:7

[24] That with *al-muilmu fi al-shudûr* one may encounter *al-muilmu 'indallâh*

[25] God does not have a material dimension or is not composed of matter.

but there is a "contact" that takes place. The *shahâdat* revealed in these text is always a real sense, directly in the sense of action. See, for example, Q.s. al-Baqarah / 2: 282-283, al-Mâidah / 5: 106, etc.

وَٱسۡتَشۡهِدُواْ شَهِيدَيۡنِ مِن رِّجَالِكُمۡۖ فَإِن لَّمۡ يَكُونَا رَجُلَيۡنِ فَرَجُلٞ
وَٱمۡرَأَتَانِ مِمَّن تَرۡضَوۡنَ مِنَ ٱلشُّهَدَآءِ أَن تَضِلَّ إِحۡدَىٰهُمَا فَتُذَكِّرَ
إِحۡدَىٰهُمَا ٱلۡأُخۡرَىٰۚ وَلَا يَأۡبَ ٱلشُّهَدَآءُ إِذَا مَا دُعُواْۚ وَلَا تَسۡـَٔمُوٓاْ أَن
تَكۡتُبُوهُ صَغِيرًا أَوۡ كَبِيرًا إِلَىٰٓ أَجَلِهِۦۚ ذَٰلِكُمۡ أَقۡسَطُ عِندَ ٱللَّهِ وَأَقۡوَمُ
لِلشَّهَٰدَةِ وَأَدۡنَىٰٓ أَلَّا تَرۡتَابُوٓاْ إِلَّآ أَن تَكُونَ تِجَٰرَةً حَاضِرَةٗ تُدِيرُونَهَا
بَيۡنَكُمۡ فَلَيۡسَ عَلَيۡكُمۡ جُنَاحٌ أَلَّا تَكۡتُبُوهَاۗ وَأَشۡهِدُوٓاْ إِذَا تَبَايَعۡتُمۡۚ
وَلَا يُضَآرَّ كَاتِبٞ وَلَا شَهِيدٞۚ وَإِن تَفۡعَلُواْ فَإِنَّهُۥ فُسُوقُۢ بِكُمۡۗ وَٱتَّقُواْ
ٱللَّهَۖ وَيُعَلِّمُكُمُ ٱللَّهُۗ وَٱللَّهُ بِكُلِّ شَيۡءٍ عَلِيمٞ ﴿٢٨٢﴾ ۞ وَإِن كُنتُمۡ عَلَىٰ
سَفَرٖ وَلَمۡ تَجِدُواْ كَاتِبٗا فَرِهَٰنٞ مَّقۡبُوضَةٞۖ فَإِنۡ أَمِنَ بَعۡضُكُم بَعۡضٗا
فَلۡيُؤَدِّ ٱلَّذِي ٱؤۡتُمِنَ أَمَٰنَتَهُۥ وَلۡيَتَّقِ ٱللَّهَ رَبَّهُۥۗ وَلَا تَكۡتُمُواْ ٱلشَّهَٰدَةَۚ
وَمَن يَكۡتُمۡهَا فَإِنَّهُۥٓ ءَاثِمٞ قَلۡبُهُۥۗ وَٱللَّهُ بِمَا تَعۡمَلُونَ عَلِيمٞ ﴿٢٨٣﴾

"...*And bring to witness two witnesses from among your men. And if there are not two men [available], then a man and two women from those whom you accept as witnesses - so that if one of the women errs, then the other can remind her. And let not the witnesses refuse when they are called upon. And do not be [too] weary to write it, whether it is small or large, for its [specified] term. That is more just in the sight of Allah and stronger as evidence and more likely to prevent doubt between you, except when it is an immediate*

*transaction which you conduct among yourselves. For [then] there is no blame upon you if you do not write it. And take witnesses when you conclude a contract. Let no scribe be harmed or any witness. For if you do so, indeed, it is [grave] disobedience in you. And fear Allah . And Allah teaches you. And Allah is Knowing of all things***".** *And if you are on a journey and cannot find a scribe, then a security deposit [should be] taken. And if one of you entrusts another, then let him who is entrusted discharge his trust [faithfully] and let him fear Allah, his Lord. And do not conceal testimony, for whoever conceals it - his heart is indeed sinful, and Allah is Knowing of what you do". (QS. al-Baqarah: 282 – 283)*

My interest in this divine testimony is in Q.s. al-Baqarah / 2: 140 that the testimony of the soul comes from Allah.

ۗ وَمَنْ أَظْلَمُ مِمَّن كَتَمَ شَهَـٰدَةً عِندَهُۥ مِنَ ٱللَّهِ ۗ وَمَا ٱللَّهُ بِغَـٰفِلٍ عَمَّا تَعْمَلُونَ ﴿١٤٠﴾

"*And who is more unjust than one who conceals a testimony he has from Allah ? And Allah is not unaware of what you do***". (Q.s. al-Baqarah/2: 140)**

That was what was asked when someone or a group of people accused the other. The accuser was asked if he knew better than Allah? Only the wrongdoers conceal a testimony he has from Allah. It means that there is something from Allah that witnesses all knowledge in himself, and the

testimony is hidden by himself also because he is in darkness (zhulm), that is, the wrongdoer --a person who follows the satanic desires (Qs al-Rûm / 30: 29.

In fact, if someone does not understand that he was created by Allah then he can not testify about the truth of Allah. Because in fact when one is regarded as being *kufr* to Allah, it is not Allah who is denied but the voice of faith (*îmân*) that comes from Allah is denied. The voice is actually a testimony to all deeds and to all visions sent into the heart, but sometimes that testimony is denied.

In a series of Islamic pillars, *shahâdat* occupies the first pillar. But what is judged in the sight of Allah is prayer. As the hadith goes *awwalu mâ yuhâsabu bihi al-'abdu 'indallâh al-shalât idzâ shaluhat shaluha 'amalu kulluhu wa idzâ fasadat fasada 'amalu kulluhu*. It means that before establishing *shalât* he must testify first, that is, direct his face toward Allah first in the place of salat that has been determined, only then can he raise his arms to mark the beginning of *takbir*.

وَإِذْ جَعَلْنَا ٱلْبَيْتَ مَثَابَةً لِّلنَّاسِ وَأَمْنًا وَٱتَّخِذُوا۟ مِن مَّقَامِ إِبْرَٰهِـۧمَ مُصَلًّى ۖ وَعَهِدْنَآ إِلَىٰٓ إِبْرَٰهِـۧمَ وَإِسْمَـٰعِيلَ أَن طَهِّرَا بَيْتِىَ لِلطَّآئِفِينَ وَٱلْعَـٰكِفِينَ وَٱلرُّكَّعِ ٱلسُّجُودِ ﴿١٢٥﴾

"And [mention] when We made the House a place of return for the people and [a place of] security.[26] *And take, [O believers], from the standing place of Abraham a place of prayer. And We charged Abraham and Ishmael, [saying], "Purify My House for those who perform Tawaf and those who are staying [there] for worship and those who bow and prostrate [in prayer]". (Q.s. al-Baqarah/2: 125)*

It is interesting to observe the reasons for the five pillars of Islam, the first being *shahada* but *shalât* will be judged? For this we must come to the conclusion that the Islamic teachings are integral to the principle. If *shahada* is to be acknowledged in the presence of Allah, then it is directly related to Him. Apparently *shahada* in practice or in its *if'al* is in the sense of "*shalât dâim*", or always remembering Allah.

Basically, that relationship is what *shalât* means. Then establishing prayer is doing *shahada*, because if you do not bear witness before Allah, it means you haven't done *shahada*. *Shalât* is actually doint *shahada* as *shahada* is, in fact, a prayer that is the presence of the heart before Allah to bear witness. One cannot pray without bearing witness. How can they testify if they do not know who they bear witness of? Who else in oneself that can bear witness? and where is the truth to be found? Bear in mind that this is not

[26] In Q.s. Âli 'imrân / 3: 97 it is explained that the safe place is to enter the House of Allah. That's where we are safe from *shirk* (Q.s. al-hajj/22:26).

an empty story as epistemology has always been. This is a study based on the truth.

To further explain the above description, it is advisable that we continue our description of the pillars of *shahada*, conditions of *shahada*, invalidation of *shahada*, requirement of *shahada*, and the place where it is necessary to pronounce two sentences of *shahada*.

There are four pillars of *shahada*. First, affirmation of the Allah. Dzat is the sense. To us Dzat is a favor. The favor is in the faith; it is *Rûh*; it is in the heart. It is not really *Rûh* that is preserved in the heart, but it is the place where the dzat/sense that feels behavioral changes. In us the dzat it is called a favor, then in whose heart is it called Allah. This can be understood in the description of a form that is inseparable from Allah. The description is in the summary of *Allah-Muhammad-Mukmin* at the end of this book. The first step to affirm the Dzat of Allah is to understand the being that is inseparable from Allah.

The second step is to affirm the Attributes of Allah. The Attributes are Nûr (Q.s. al-Nûr / 24: 35). The form is explained by the expression "*mil`u al-samâwâti wa mil`u al-ardli wa mil`u mâ syi`ta min syai`in ba'du* — the whole heavens, the whole earth, before and after it." The Attributes of Allah must be known, He who is inseparable — He is with Allah.[27]

[27] Detailed description of the message about this has an explanation of the God's twenty attributes.

Third, afforming the *Fi'il* of Allah. The Hadith mentions "*tafakkarû fi khalqillâh walâ tafakkarû fî dzâtillâh* — think of what Allah made (in each of you), do not think of His Essence." In the description of Q.s. Luqman / 31: 25 is explained that God, the Creator is established on the Oneness of Essence and Attributes.

Fourth, affirming the truth of the Prophet. Defining the Prophet's truth is not just an oral confession, like just reading two sentences of *shahada*. Indeed, saying two sentences of *shahada* is obligatory, but it must be known who we bear witness upon. Affirming the Messenger of Allah is guided by the hadith "*anâ nûrullâh wa al-mu`minûna minnî* — I am the Light of Allah and the believers are of me". We are the offspring of the Light of Allah. It turns out that in the description of Q.s. al-Syûrâ / 42: 52 that the soul is light. The Light is what the believers are. It is in the heart as a servant, as described in the hadith "*'abdî fî al-qalbi al-mu`minu* — My servant in (their) heart is a believer". It appears that to affirm the truth of the Messenger of Allah in us has the nature of *shiddîq-amânat-tablîgh-fathanat*. Bear in mind that Muhammad is not in our breast, but that of Muhammad (non physical / Nur Allah) is in the breast which is the soul.

There are four conditions of *shahada*. First, being aware. What to be aware of? Who's the witness.[28] It is to be

[28] In the Qur'an Surah al-Fatah / 48: 28, "sufficient is Allah as witness". It turns out that in the next verse, verse 29, it says

aware that God is the One, Essence and Attributes. Allah cannot be witnessed, but his Attibutes can. The Attibutes are light. It is called the Light of Allah. It is from Him who can see Him. Because he is also light and unseen as he was. He is the soul that is light and invisible to us. This soul is to to be aware of. Also, it should be known where the servant meets with his Lord, i.e. in the House of Allah. That is where His Attubutes can be seen.

Second, *tashdîq* in the heart. Tashdîq means to affirm or confirm. The one the affirms is the servant in the heart. He feels in his heart that the contact has taken place. So those who feel it are a gift to the servant in the heart, and feel it in his heart. That grace or favor cannot deny whether or not there is a contact. That is why we know for sure whether we have borne witness to the Creator or not. So in *shahada* we must be honest in affirming in the heart. What is to be affirmed? That is what is allowed or not[29] of our path before God.

"Muhammad is the messenger of Allah ...". It turns out that Muhammad the Messenger of Allah is what is with Allah; he is the witness who must be known before knowing anything else related to Him.

[29] Those steps is not physical footsteps, but the presence of remembrance before God. To be called present before God, the remembrance must be present in the House of Allah. So, the feeling in the heart is what justifies the presence. It also justifies absence from God. His understanding is the feeling in his heart that he knows very well whether or not our remembrance is present in the House of Allah.

Third, oral statement. It is obligatory to orally state the two sentences of *shahada*.[30] But can we say it with the tongue if nothing is witnessed. If you say you are witnessing a rock, but there is no rock being witnessed; it is a lie. That is why, like the first condition above, who is the witness, namely to know who is witnessed, who witnesses, and where to witness it. It has to do with the requirement of valid statement of the two sentences of *shahada*, which is facing the Qiblah.

In his practice of five-time prayer, the vow with this tongue is called *takbiratul ihram*. But before affirming the presence of memory in the House of Allah, one cannot start the *takbir*.

Fourth, practicing with other members. It is true that we can only testify and practice it if we have made a statement (of shahada). For testification and good deeds will not be considered by Allah unless one has made the statement (of shahada) meaning in not being present before Allah. Later in connection with the thirteen pillars of prayerwhich are the pillars of heart which should come first, then the *qauli* / testification pillar and the *fi'li* / good deeds pillar. Focusing our hearts on places that do not associate anything with Allah is where we worship Him.

There are four things that invalidate shahada. First, associating something with Allah. What does it mean? The

[30] With regard to the requirement of *shahada* is facing the Qibla. The one facing is not the physical face, but the face of the soul.

truth is that God has nothing to compare with. He is never associated with anything. Even His existence cannot be compared. *"lam yakun lahû kufuwan ahadun* - Nor is there to Him any equivalent. **"** *(Al-Ikhlâsh / 112/4).* Knowing Allah with Allah. Knowing what is from Him first, then we can know Allah. Since associating something with Allah does not speak directly to Him. It is impossible for us to touch the matter with Allah. Apparently the pillar of *shahada* should begin by affirming the truth of the Prophet. Apparently there is a voice coming from Allah in the heart. That's what we deny and find equivalent to by not following it. But we are more used to the desires of the satan's worldly desires than to listening to the *shiddîq-amânat-tablîgh-fathanat.* It is evident from the text mentioning that association with Him is injustice (Q.s. Luqman / 31: 13). It means that the unbelievers are the people who are wrongdoers. It turns out that the wrongdoer is a person of the lust (Q.s. al-Rûm / 30: 29). So, if we do not know what comes from Allah and do not know His Attubutes, then we are very inclined to lust.

So the second thing that invalidates *shahada* is "to associate something with Him in the heart". The servant in the heart must obey his voice as it exists there. But most of us do not do it. It may be that the heart is following the command of Allah, but in fact he is following his toys, his pleasure, which is lust. Though he had been given *fithrah* that has never been deviant. It turns out that *shirk* occurs in the heart.

Third, denying that he is created by Allah. A believer comes from Allah. So he can be in contact with God. To be in contact with Him, it begins by knowing God with God. The one who is with God is the person God has sent. It is in the dignity of the believers in a place where Allah is not associated with anything. At that moment he becomes his true soul because in that place he is separated from the satan's worldly desires. At that time and in that place he believes that his creator is Allah, he descended from Muhammad, the Light of Allah, and he has a name which is a believer. So he who does not come to that place denies that he is created by God. Because in that place, a believer is made to believe because of Allah.

Fourth, dishonoring the Dzat of Allah and lightening the sharia of the Messenger of Allah. In the pillars of *shahada* above, affirming to the Dzat of Allah lies in the affirming the truth of the Messenger of Allah. While affirming the truth of the Messenger of Allah is on his sunnah which is the Shari'a of the Messenger in the breast of mankind. Because the Qur'an is clear in its verses if it is known where the verses rest. Whereas the verses are within the breast (Q.s. al-'Ankabût / 29: 49). Not knowing the Prophet's Shari'ah literally means that the Prophet's truth is denied, and that it is an act of not affirming the Dzat of Allah. And of course, it also eases the sharia of the Messenger of Allah. In a hadith that describes the the Attributes of *istighana* and *iftiqar* which is found in the

phrase "*lâ-ilâha-illâ-Allâh*", where it is understood that "*lâ*" is shari'a. In his hadith, "*al-shari'atu aqwâli* — shari'a is my word" said the Messenger of Allah. The word of the Prophet as *Quran* is in the verses. Whereas the verses like the description above are within the breast. So the word in question is the *sunnah* i.e., *shiddîq-amânat-tablîgh-fathanat*.

It is also required to face the qibla during shahada testification. Shahada means testimony. Testimony means two things: a witness and what to be witnessed. The witness the one with Allah, the Messenger. Where does the Messenger of Allah serve as a witness? Apparently in the Qibla is where the Messenger of Allah is a witness. At that place, we are witnessed by the witness of his presence. Then shahada will be invalid if not done in the House of Allah. To say two sentences of shahada is to say what you bear witness to, namely there is no God but Allah, and bear witness that Muhammad is the messenger of Allah. It is in that place that we bear witness, in the presence of the Messenger of Allah as the witness.

There are two occassions where it is obligatory to say two-sentence testimony, namely during prayer and after apostasy. In the obligatory prayer, the two sentences are recited in the *tahyat* on the qauli pillar. The pillar of qauli should performed orally. This is the place where the requirements of *shahada* are performed that after being purified in the heart, it is verbally recited. In the thirteen prayer pillars, the qauli pillar is to recite the name of the

Lord we worship. We know that we have borne witness to Him, we say it in prayer in the form of reciting two sentences of testimony.

The second occasion to say two sentences of testimony is after apostasy. Apostasy is a departure from Islam. It means leaving the Islamic faith. To reiterate to return to Islam it is obligatory to say two sentences of testimony.

So shahada as the first pillar of Islam is our prerequisite for prayer. Because only if we bear witness to Him then we can relate to Him. That connection is called prayer, which is my servant's relationship with his Lord. While that servant is in the heart, "'*abdî fi al-qalb al-mu`minu*". That's why in the following section the prayer is called "performance of the heart," which is the performance created by the person in the heart.

2. Shalat and Dhikr

When I was a child, I was familiarized with the practice of very simple activities, namely praying five times a day. That's what is taught by the Qur'an teacher. Then in his advice, my Qur'an teacher also taught me to do *dhikr*. Apparently not only me, but many people are also taught the same thing, that after each prayer, they are taught to do *dhikr*. The *dhikr* in my teacher's instruction is reciting *istighfār* and thereafter, reciting *al-fâtiha*t, *tasbîh-tahmîd-takbîr*, and then ending it with prayer. That is

remembrance in my perception as a result of my teacher's instruction. Apparently not only me, many people as well as his views about *dhikr*.

In my experience above, it can be concluded that the *dhikr* is performed at a different time from prayer. *Dhikr* is considered to be a complement to the ritual of prayer. It is actually according to the Messenger of Allah's guidance through the recording of his kalam in the text of the Qur'an. Is it really like the story of my experience above? I want to start with one of the text in the Qur'an as follows.

إِنَّنِيٓ أَنَا ٱللَّهُ لَآ إِلَٰهَ إِلَّآ أَنَا۠ فَٱعۡبُدۡنِي وَأَقِمِ ٱلصَّلَوٰةَ لِذِكۡرِيٓ ١٤

"*Indeed, I am Allah. There is no deity except Me, so worship Me and establish prayer for My remembrance***" *(Q.s. Thaha/20:14).***

The textual description of this Qur'anic verse explains the system of separation that is to worship, to pray, to remember. At the end of the text is the word "dhikr" is an important item in the presentation that is inseparable from the other two items. The word "*dhikr*" in etymology only emphasizes one language shift that means *to remember*. But on many occasions preaching and writing by many people is often interpreted disproportionately. *Dhikr* is often defined as *to mention*. By saying this it makes *dhikr* indistinguishable from *qaul* or *talâ*. I only acknowledge the use of "*dhikr*" to mean "remember" because the word "*dhikr*" appears in its various forms 292 times in the

Qur'anic text where it only leads to the meaning of *to remember*.

The text above makes it clear that the way of worship is to establish the prayer (*aqim al-shalât*) and not by the command to perform the prayer (*if'ali al-shalât*) creating a difference with performing *shalât*. Performing *shalât* only entails the sense of doing recitation and a sequence of the pillars. In the Qur'anic text, performing the prayer is expressed with "*qadlâ / qudliyat al-shalât*", which means prayer. Later we will discover the difference between *shalât* (*shallâ-yushallî-shalâtan-washilâtan*) and prayer (*'abada-ya'budu-'ibâda-tan*).

But the establishment of *shalât* must be certain and absolute that it must stand before God. How? Of course just by remembering. It means that in the *shalât* there must be only Allah in mind. Can you remember Allah? To answer this question, let us see what God commands in the following text.

﴿١٤﴾ حَسِيبًا عَلَيْكَ ٱلْيَوْمَ بِنَفْسِكَ كَفَىٰ كِتَٰبَكَ ٱقْرَأْ

"*Read your record. Sufficient is yourself against you this Day as accountant*". *(Q.s. 17:14).*

Does that mean we have to be honest when we remember Allah in our prayers? While we have never met and seen Him. How can we remember what we have never seen. Never before have we distinguished between

imagination and memory. In another text, it is mentioned that "*lam yakun lahû kufuwan ahad*, Nor is there to Him any equivalent."

If I may ask, there's nothing wrong if we increase our knowledge of Allah. That Allah is not merely a "name of Dzat", but that He has His attributes, names, and *if'al*. That is all we need to know before we reach Him.

To shed light for us to make sure that in prayer, we not only worship the name or even worship things, let us look for His guidance. In the Qur'anic text of Surah al-Baqarah / 2: 125 and Ali Imran / 3: 96-97, places of prayer have been designated. That is, we must know and understand the House of Allah which has been created as a gathering place for the believers who establish prayer and as a safe place for those who entered it.

وَإِذْ جَعَلْنَا ٱلْبَيْتَ مَثَابَةً لِّلنَّاسِ وَأَمْنًا وَٱتَّخِذُوا۟ مِن مَّقَامِ إِبْرَٰهِـۧمَ مُصَلًّى ۖ وَعَهِدْنَآ إِلَىٰٓ إِبْرَٰهِـۧمَ وَإِسْمَـٰعِيلَ أَن طَهِّرَا بَيْتِىَ لِلطَّآئِفِينَ وَٱلْعَـٰكِفِينَ وَٱلرُّكَّعِ ٱلسُّجُودِ ﴿١٢٥﴾

"And [mention] when We made the House a place of return for the people and [a place of] security. And take, [O believers], from the standing place of Abraham[31] *a place of prayer. And We charged Abraham and Ishmael, [saying], "Purify My House for those who perform Tawaf and those who are staying [there] for worship and those who bow and prostrate [in prayer]".*

إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِى بِبَكَّةَ مُبَارَكًا وَهُدًى لِّلْعَٰلَمِينَ ﴿٩٦﴾

"Indeed, the first House [of worship] established for mankind was that at Makkah - blessed and a guidance for the worlds[32]*".*

فِيهِ ءَايَٰتٌۢ بَيِّنَٰتٌ مَّقَامُ إِبْرَٰهِيمَ ۖ وَمَن دَخَلَهُۥ كَانَ ءَامِنًا ۗ وَلِلَّهِ عَلَى ٱلنَّاسِ حِجُّ ٱلْبَيْتِ مَنِ ٱسْتَطَاعَ إِلَيْهِ سَبِيلًا ۚ وَمَن كَفَرَ فَإِنَّ ٱللَّهَ غَنِىٌّ عَنِ ٱلْعَٰلَمِينَ ﴿٩٧﴾

[31] So far, the standing place of Abraham that we know is the rock where Abraham's footprints are enclosed in gold in front of the left side of the *multazam*. It was the rock Abraham stood on when he was about to carry his son Ismail when he was three days old. What is meant by the text of this verse is that the standing place of Abraham where today Abraham was placed by Allah, namely in the House of Allah as explained in the text Q.s. al-Hajj/22:26.

[32] The whole nature in question is not mountains, animals, trees, and so on because they cannot accept instructions. But the point is the whole of the small nature of the breast. The believer in the breast can understand and receive guidance.

"*In it are clear signs [such as] the standing place of Abraham. And whoever enters it shall be safe. And [due] to Allah from the people is a pilgrimage to the House*[33] *- for whoever is able to find thereto a way. But whoever disbelieves - then indeed, Allah is free from need of the worlds***".**

The text of Q.s. 2: 125 also says "make part of the standing place of Abraham a place of prayer". What that means is that it is actually part of or behind the outer Shari'ah that lies outside the circumference of the Ka'ba. Making the Abraham's standing place the place of the *shalât* is established by remembering it. The place is called the House of Allah which is supernatural. But the place is marked by a building built by Abraham. Abraham was of the Ka'ab people, so the sign he erected was called Ka'bah.

وَإِذْ بَوَّأْنَا لِإِبْرَٰهِيمَ مَكَانَ ٱلْبَيْتِ أَن لَّا تُشْرِكْ بِى شَيْـًٔا وَطَهِّرْ
بَيْتِىَ لِلطَّآئِفِينَ وَٱلْقَآئِمِينَ وَٱلرُّكَّعِ ٱلسُّجُودِ

"*And [mention, O Muhammad], when We designated for Abraham the site of the House, [saying], "Do not associate anything with Me and purify My House for those who perform Tawaf and those*

[33] Not merely being able to travel physically or economically capable because Baitullah is not physical. When this text came out of the mouth of the Prophet, the great mosque called *al-Haram* had not yet been built. While the Ka'bah is merely a sign or address of the existence of the House of Allah.

who stand [in prayer] and those who bow and prostrate."(Q.s. al-Hajj/22:26).

Meanwhile, The House of Allah is not yet visible. This means that The House of Allah also cannot be remembered. Therefore, direct your face[34] which is the memory of the al-Haram Mosque (Q.s. 2: 144 - 150). Thus we are required to "remember Allah in prayer". We speak neither physically nor in essence, which is not a physical form that we remember in *shalât*. But we enter the "dimension of reality" in the house marked by the Ka'ba (Q.s.al-Naml / 27: 91).

إِنَّمَآ أُمِرْتُ أَنْ أَعْبُدَ رَبَّ هَٰذِهِ ٱلْبَلْدَةِ ٱلَّذِى حَرَّمَهَا وَلَهُۥ كُلُّ شَىْءٍ ۖ وَأُمِرْتُ أَنْ أَكُونَ مِنَ ٱلْمُسْلِمِينَ ﴿٩١﴾

"*I have only been commanded to worship the Lord of this city, who made it sacred and to whom [belongs] all things. And I am commanded to be of the Muslims [those who submit to Allah]***".**

The place of *shalât* is important to know since the place is an important part to know where to worship. If

[34] The word "your face" invites questions. Who are "you" meant to be? Which one is your face? Before you know the form of "you" in the text, you will not know where your "face" is. In the science of wisdom the "self" is not physical. This body is not the self. This body is usually called "your body, or" my body ". It means that the physical is not "you" or "me". Information about "you" and "face" is discussed in the next section in this book. While this form of "face" is "memory". The argument is in the next discussion.

you do not know the place and are not in the place, then the *shalât* is considered to be merely whitling and clapping (*mukâan wa tashdiyatan*), is even threatened with punishment due to disbelief (Qs al-Anfâl / 8 : 35).

وَمَا كَانَ صَلَاتُهُمْ عِندَ ٱلْبَيْتِ إِلَّا مُكَآءً وَتَصْدِيَةً ۚ فَذُوقُوا۟ ٱلْعَذَابَ بِمَا كُنتُمْ تَكْفُرُونَ ﴿٣٥﴾

"*And their prayer at the House was not except whistling and handclapping. So taste the punishment for what you disbelieved*".[35]

More profoundly, at the end of in this book, there will be a discussion about *fitrah*. In there, prayer as the main instrument to bring us back to *fitrah* that is innate from the origin of the soul. Of course the fitrah or innateness must appear in every act and speech.

Just a thought about prayer as in the following poem.

[35] The text of this verse does not speak of the disbelievers in shari'ah as it has been pointed out to Jews and Christians. Because their shari'ah is not *shalat*. So, this text is for Muslims who pray but whose heart has no focus. He is a Muslim who prays but his heart goes outside the city. Why is that? Because they do not know the place of meeting with God. They think God is everywhere. In fact, God is not everywhere, but the meeting place has been revealed, and it is called *maqâm tauhîd*.

Shalat dan Prayer

Since I can remember I was told to worship God
...
My dad, mom, and teachers always guided and
reminded me ...
Until I read and memorized all the recitations and
translations ...
I washed my face to the feet, in the prescribed
order..
Then I stood on a sheet of praying mat spread
over the floor ...
The words of my teachers and the words of all
those people are the reasons I worship God ...
To recite and to move members of the body as
prescribed ...
Five times a day and additional (prayer) is
recommended ...
So I got used to the reciting and movement rituals
...
Sometimes I get surprised when I stand in front
of the mirror ...
Suddenly I am shocked at seeing my forehead
with a black mark...
I even thinkof myself as the true servant of God ...
Over time I began to ask questions even though
prayers were often abandoned ...
Because I was ashamed of myself for worship
that made no difference…
What is the prayer that prohibits immorality and
wrongdoing?
I see people who are jealous, angry, but persistent
in worship ...

Even the arrogant seem to worship God ...
Even slander is spread,
Even greed is so much done…
If I were this way, would I have been ignorant or
Has God promised wrong?
Feelings of self-awareness in everyday life ...
Haha, I was the ignorant who pretended to be the servant of God ...
Although I do not understand *shalat* and prayer, what distinguishes them...
I do not understand the nature of the prayer required of me ...
I thought standing on that praying mat was a prayer ...
Apparently only the pillar is made of gestures and recitations ...
And then "what is prayer" to this ignorant man was announced ...
By the person I held the torch to lead ...
"Son, prayer is not what you recite or what you do in motion" ...
This is the advice that drewthe curtains of new truths I heard…
Apparently, I've been delaying in the process of worshiping God ...
Apparently, the prayer is not in the recitation and movement ...
Apparently, worship is prayer and prayer is relationship ...
And this is a new translation ...
Apparently, God requires a prayer in the offering ...

Apparently, even God requires that you remember in prayer or relationship ...
Apparently, worshiping God should be a prayer or to Him we have contact ...,
In that contact you must remember God ...
Apparently, now I have to force myself to keep asking…
Apparently, I can't remember God,
by the absence of God in the eyes ...
How can we remember something that was never seen in the eyes…?
Apparently, I've been growing up all the time ...
Apparently, I've never remembered God except in confession ...
I've been convinced all this time that God only imagination ...
Then how can I pray in the sight of God ...
Apparently, God was pleased to say .., "Take a part of the standing place of Abraham's as a place of prayer", a place of memory ...
That is where all believers establish a predetermined relationship…
So, stop being trapped in the recitation and movement ...
Please include your memory at the designated place,
That's when you reite and practice the movement ...
Remember that your pillar of prayer is a resolution…,
Prayer is the pillar of your religion, that's how it should be...
The fact of *shalat* and prayer has been described ...

Brighten yourself by drawing the curtains of ignorance,
Ask and keep asking ..!

3. Shaum and Shalat

This sub-topic is deliberately associated with prayer. It means that the prayer must be understood that it cannot be separated from prayer. There is one hadith explaining that "*kam min shâimin laisa lahû min shiyâmihî illâ al-jû'i wa al-'athas*, how many people who fast only get hungry and thirsty." This hadith reminds anyone who fasts so that they just simply do not eat and drink.

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ كُتِبَ عَلَيۡكُمُ ٱلصِّيَامُ كَمَا كُتِبَ عَلَى ٱلَّذِينَ مِن قَبۡلِكُمۡ لَعَلَّكُمۡ تَتَّقُونَ ١٨٣

"*O you who have believed, decreed upon you is fasting as it was decreed upon those before you that you may become righteous*". *(Q.s. al-Baqarah/2: 183)*

The text of Q.s. al-Baqarah / 2: 183 indicates that fasting not only to get hungry and thirsty. But we should focus on the purpose of fasting, which is *taqwâ*. This verse reinforces the above hadith, that you may become righteous, meaning that it does not automatically become a righteous person.

In order to fully appreciate the hadith and the description of the above verse, we must recognize some of the 'instruments' in the fasting. There are some good questions to ask. Among them, if fasting means to hold back, what is it to hold back? who is holding back? how is it done? and how is it related to the zero result of the fast? Like the description of the hadith above and what does it have to do with righteousness?

In fact, fasting is suppressing the desire to eat, drink, and the like, and suppress the desire to be incontact with your spouses, from dawn to sunset. But why is it that hunger and thirst are all that is gained. It is clear that what you want from the fast is not merely refraining from eating, drinking, and not touching your wives during the day. It that is all that you do, it is called *imsâk*. *Shiyâm / shaum* is not just *imsâk* that God wants to do. But *imsâk* is an exercise in refraining from indulging into satan's worldly desires.[36]

There is one hadith that illustrates the usefulness of *shiyâm* in relation to Satan, "Satan tempts you through your veins, so narrow it down with fasting". This Hadith tells us that to keep satan from tempting us is by fasting. At the same time this hadith tells us that satan works within humans, not in the dense, spooky trees.

[36] Satan's worldly-desires in the next section are explained regarding their material forms and are present in us.

In fact we are commanded to fast because our body inherits negative traits that can become obstacles to self-glory, especially if we are unaware of them. This body in theory only consists of a secret combination of air, water, earth and fire. In line with hadith al-Baihaqi in the book *al-Thibb al-Suyuthi*, "*khalaqa Allâhu al-insâna min arba'ati asyyâ'i min al-rīkhi wa al-mâ`i wal-thīni wa al-nāri*, Allah made from air, water, earth and fire as the origin of human creation."

In the following text, it is explained that the four elements of the human origin are from the extracted earth to the disdained liquid,

وَلَقَدۡ خَلَقۡنَا ٱلۡإِنسَٰنَ مِن سُلَٰلَةٖ مِّن طِينٖ ﴿١٢﴾

"And certainly did We create man from an extract of clay."(al-Mukminun/23: 12).

ثُمَّ جَعَلَ نَسۡلَهُۥ مِن سُلَٰلَةٖ مِّن مَّآءٖ مَّهِينٖ ﴿٨﴾

"Then He made his posterity out of the extract of a liquid disdained."(al-Sajadah/32:8)

The physical origin is made from the essence of water ejected from between the male backbone and female ribs.

فَلۡيَنظُرِ ٱلۡإِنسَٰنُ مِمَّ خُلِقَ ﴿٥﴾ خُلِقَ مِن مَّآءٖ دَافِقٖ ﴿٦﴾ يَخۡرُجُ مِنۢ بَيۡنِ ٱلصُّلۡبِ وَٱلتَّرَآئِبِ ﴿٧﴾

"*So let man observe from what he was created***,** *He was created from a fluid, ejected***,** *Emerging from between the backbone and the ribs***". , *(Q.s. al-Thaariq/86:5-7).***

Therefore humans were created from a man and a woman[37] (Q.s. al-Hujurât/ 49:13).

يَٰٓأَيُّهَا ٱلنَّاسُ إِنَّا خَلَقۡنَٰكُم مِّن ذَكَرٖ وَأُنثَىٰ وَجَعَلۡنَٰكُمۡ شُعُوبٗا وَقَبَآئِلَ لِتَعَارَفُوٓاْۚ إِنَّ أَكۡرَمَكُمۡ عِندَ ٱللَّهِ أَتۡقَىٰكُمۡۚ إِنَّ ٱللَّهَ عَلِيمٌ خَبِيرٞ ١٣

"*O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you. Indeed, Allah is Knowing and Acquainted***".**

Which of the male and female are sperm and ovum processed in the womb (Âli 'Imrân / 3: 6).

[37] The origins of human beings are neither male nor female. But the origins of the creation of human beings are from men which is the sperm and from women, the ovum. The sperm and the ovum are the origins of human body. While the essence of sperm and ovum is the secret of the four elements, namely: *ruh raihan, ruh rahmani, ruh jasmani, ruh idlafi*. These four elements originate from human creation, namely the substance of evil. So human beings are from *raihan-rahmani-jasmani-idlafi*. These four elements are from wind-water-earth-fire.

هُوَ ٱلَّذِى يُصَوِّرُكُمْ فِى ٱلْأَرْحَامِ كَيْفَ يَشَآءُ ۚ لَآ إِلَٰهَ إِلَّا هُوَ ٱلْعَزِيزُ ٱلْحَكِيمُ ﴿٦﴾

"*It is He who forms you in the wombs however He wills. There is no deity except Him, the Exalted in Might, the Wise*".

Then the process continues to form a perfect human body, as described in the following text (Q.s. al-Mu'minuun / 23: 13-14).

ثُمَّ جَعَلْنَٰهُ نُطْفَةً فِى قَرَارٍ مَّكِينٍ ﴿١٣﴾ ثُمَّ خَلَقْنَا ٱلنُّطْفَةَ عَلَقَةً فَخَلَقْنَا ٱلْعَلَقَةَ مُضْغَةً فَخَلَقْنَا ٱلْمُضْغَةَ عِظَٰمًا فَكَسَوْنَا ٱلْعِظَٰمَ لَحْمًا ثُمَّ أَنشَأْنَٰهُ خَلْقًا ءَاخَرَ ۚ فَتَبَارَكَ ٱللَّهُ أَحْسَنُ ٱلْخَٰلِقِينَ ﴿١٤﴾

"*Then We placed him as a sperm-drop in a firm lodging. Then We made the sperm-drop into a clinging clot, and We made the clot into a lump [of flesh], and We made [from] the lump, bones, and We covered the bones with flesh; then We developed him into another creation. So blessed is Allah, the best of creators*".

The physicality drawn from the origin and the process of its creation has its secrets: *ruh raihan, ruh rahmani, ruh jasmani, dan ruh idlafi*. This is the secret that passes down the satan's worldly desires. The basic traits of

these satan's worldly desires include egotism, arrogance, greed, selfishness.

These four traits are the cause of the inner disease such as *Nafs Ammâraṯ and nafs lawwâmaṯ*. *Nafs ammâraṯ* is an emotionally volatile and easily offended emotion, while *Nafs Lawwâmaṯ* embodies a sense of *'ajîb* / pride, riyâ`/praise-seeking, jealosy, conceited, envy, slander, greed, and arrogance. These traits then give birth to all negative forms and behaviors in life on this earth.

Therefore, it has to do with the purpose of fasting, which is *taqwa* as in Q.s. al-Hujarat / 49: 13 above, then a person who is proud of his humanity (*insâniyaṯ* i.e. *kufr*) will never reach the righteousness. From this comes the understanding that fasting is essentially a physical act of restraint and physical activity is provided for training the righteous way. It aims to protect heart. For having performed fasting is to refrain from exercising satan's worldly-demon desires in all actions and words.

It is in this context that we must recognize the relationship between fasting and *shalâ* because self-restraint cannot be done without Allah's intervention. In order to get that intervention, we must understand and have no doubt about Allah. The relationship with God is what it is called *shalât*. Bear in mind here it is distinguished between *shalât (shllâ-yushallî-shlâtan-wa shilâtan)* and prayer *('abada-ya'budu-'ibâdatan)*.

Before we argue, there is a successive *hadith qudsi*, that "all the deeds of Adam's grandchildren are for himself except *shiyâm* for me and I will reward it". This is like explaining that *shiyâm* is a form of worship that Allah loves most. On the other hand, the hadith also states that "on Judgment day, prayer will be counted first; if the prayer is good then in all deeds will be good, and vice versa. These two hadiths are like teaching that both forms of worship are special.

As mentioned above, that *shalât* in fact is not simply a series of recitations and movements that are conditional and as peaceful as the physical ritual. It is also true that the harmony of the words (*aqwâl*) and the chain of actions (*af'âl*) is not a prayer, but a pillar of prayer. It is a series of words and deeds performed in the shalât. That is, it is necessary to distinguish who recites and performs the ritual with such recitations and movements. So that *shalât* actually means a relationship, meaning that it is *shalât* that is related to Allah. This is appropriate if the word *shalât* is taken and rooted in the word *shilat*. If this is what we agree on, then there needs to be a further question of who is connected and who is being connected and where the relationship is. If the *shalât* is the relationship of the believer (servant of God in the heart) with his Lord, then it must be clear where the believer is related to God.

It turns out that *shalât* is a believer (Q.s.al-Mu`minûn / 23: 1-2) in the sense that there is no evidence that the one who performs *shalât* is human.

قَدۡ أَفۡلَحَ ٱلۡمُؤۡمِنُونَ ۝١ ٱلَّذِينَ هُمۡ فِي صَلَاتِهِمۡ خَٰشِعُونَ

"*Certainly will the believers have succeeded*, *They who are during their prayer humbly submissive*". *(Q.s. al-Mu`minun/23: 1-2)*

It is also the case with *shiyâm* which is prescibed on the believers not humans. Actually the word "*kataba*" in Q.s. 2: 183 above is meant for a believer to suppress the desires of *ammâraṭ* and *lawwamaṭ*, so that the believer does not get carried away by the wordly desires. Thus, a believer who understands what is being refrained during Ramadan and then can endure it, becomes the one in the will of the Lord to be a protected and guarded of his left traits and that is *taqwa*.

In the category of the understanding of the object of the believer, only the expression "*al-insan' abd al-ruh*, human / soul servant"occurs, not the other way around. That is to say, it must be the wordly desires that are embodied in the *nafs of ammâraṭ* and *lawwâmaṭ* that are within the control of the believer as the faith of God in us.

What does it have to do with *shalât*? *Shalât* is a "bond of servant with his Lord" that every believer should

perform in every worship ritual including fasting, because only being in contact wiyh God (*shalât*) will God help him.

In a *shalât* place as described above, God keeps the heart from the disease.[38] The place beneath which rivers flow. In that place, God removes the disease in the breast. It is in his original place that the *Rûh* also becomes a true believer himself because that is where the *Rûh* as a form that resides in the heart is separated from his disease by God. A diseased heart is nothing but *insân / mar`un / human* / satan's worldly desires. And only God can remove heart disease.

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱسۡتَجِيبُواْ لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمۡ لِمَا يُحۡيِيكُمۡۖ وَٱعۡلَمُوٓاْ أَنَّ ٱللَّهَ يَحُولُ بَيۡنَ ٱلۡمَرۡءِ وَقَلۡبِهِۦ وَأَنَّهُۥٓ إِلَيۡهِ تُحۡشَرُونَ

"O you who have believed, respond to Allah and to the Messenger when he calls you to that which gives you life. And know

[38] Actually it is not thee heart that is diseased because the liver is merely an organ of the body that cannot feel anything, passive. In fact the form of the subject in the heart is diseased meaning that we are none other than *Rûh* that when it comes to its place of origin is called a believer. In a hadith it says "*abdî fi al-qalbi al-mu'minu*, My servant in his heart is a believer". The *Rûh* is what activates all organs of the body, including the heart. The heart is only a place for the believer to feel the change in behavior. The one who behaves is the *rûh* itself, not the heart — the liver. The disease is satan's worldly desires.

that Allah intervenes between a man and his heart and that to Him you will be gathered. (al-Anfal/8:24)

وَنَزَعۡنَا مَا فِي صُدُورِهِم مِّنۡ غِلٍّ تَجۡرِي مِن تَحۡتِهِمُ ٱلۡأَنۡهَٰرُۖ

"And We will have removed whatever is within their breasts of resentment, [while] flowing beneath them are rivers…"(al-A'raf/7:43)

And the text of the Qur'an mentions a place, that is where we gather at prayer, and beneath it flows rivers. These text explain that God takes care of the soul and protect it from disease. The *Rûh* is sick because it is according to the nature of humans, that is, satan's worldly desires. Thus the question why the *Rûh* needs to be taken care of has been answered. Of course to separate it from the disease which is in the breast, and to be in his own nature that is *shidîq-amânaṯ-tablîgh-fathanaṯ*.

It means that for those who are not in contact with Him, there is no help. The help is in the form of us moving from the dark (satan's worldly desires) into the light. That is what *rahmaṯ* is all about --a form of help.

So, there must be *shalâṯ* or there should always be a contact in the heart with Allah in the process of fasting so that a believer is preserved from evil, and it includes all other pledges and good deeds, such as alms, etc.

4. *Zakâṯ* (Alms) according to al-Qur`an

Linguistically, the original meaning of *zakâṯ*" is *al-thahâraṯ, al-namâ`, al-barakaṯ,* and *al-madah*, namely cleansing, fostering, blessing, and praise. Later in another discussion of *zakâṯ*, its etymological meaning will be elaborated which is all in the person who gives alms. The Qur'an text containing this matter are repeated 59 times. The discussion of the term *zakâṯ* in the Holy Qur'an does not always indicate and relate to the *zakâṯ* of wealth and *zakâṯ* fitrah. Even to draw the meaning that the word *zakâṯ* has to do with *zakâṯ* fitrah related to Ramadan, we must relate it to the word *taqwa* which is explained in Q.s. al-A'râf/7:156, dan Maryam/19:13.

فَسَأَكْتُبُهَا لِلَّذِينَ يَتَّقُونَ وَيُؤْتُونَ ٱلزَّكَوٰةَ وَٱلَّذِينَ هُم بِـَٔايَـٰتِنَا يُؤْمِنُونَ ﴿١٥٦﴾

"**...***So I will decree it [especially] for those who fear Me and give zakah and those who believe in Our verses*". *(Q.s. al-A'râf/7:156).*

وَحَنَانًا مِّن لَّدُنَّا وَزَكَوٰةً ۖ وَكَانَ تَقِيًّا ﴿١٣﴾

"*And affection from Us and purity, and he was fearing of Allah*". *(Q.s. Maryam/19:13).*

Taqwa (fear of Allah) must be accompanied by *zakât (*alms*)*. This means that without giving *zakât*, one can not be called a pious person. *Zakât* means holy, meaning that the one who is purified is a person who fears Allah.[39] In this way, it is the same as *shiyâm* (fasting) in Ramadan. *shiyâm* will not be counted if the target of *taqwa* is not achieved. That is why *shiyâm* must be accompanied by *zakât fithrat* at the end of Ramadan.

In the Holy Qur'an, the word "*zakât*" is often expressed together with the word " *shalât* " such as "*aqîmû al-shalâta wa âtû al-zakâta*". Here *zakât* does not mean *zakât fitrah* or *zakât* of wealth but rather alms in prayer. Namely a statement of surrender to God in total, as revealed in the following verse.

قُلۡ إِنَّ صَلَاتِي وَنُسُكِي وَمَحۡيَايَ وَمَمَاتِي لِلَّهِ رَبِّ ٱلۡعَٰلَمِينَ ١٦٢ لَا
شَرِيكَ لَهُۥۖ وَبِذَٰلِكَ أُمِرۡتُ وَأَنَا۠ أَوَّلُ ٱلۡمُسۡلِمِينَ ١٦٣

[39] With regard to the science of wisdom, the text of the verse above explains the benefits of teaching wisdom from childhood bear fruit of affection from the sight of Allah so that compassion grows with others. That's because the child who has understood the wisdom gets purity. That is why he maintained his heart, becoming *taqwa*. Then the child will not be ungodly and will prosper in the world and the hereafter, ss in the discussion of "wisdom".

"Say, "Indeed, my prayer, my rites of sacrifice, my living and my dying are for Allah, Lord of the worlds. No partner has He. And this I have been commanded, and I am the first [among you] of the Muslims". (al-An'am/6:162-163)

In the hadith there are times when the *zakât fitrah* is called alms-giving as for example in the Bukhari hadith 1415, 1416. In the hadith, it is detailed the amount and time of giving alms.[40] While in the text of the Qur'an the importance of the meaning of *zakât* is stressed. This is evidenced by the lack of mentioning *zakât* that is directly related to wealth, for example, as revealed by Q.s. al-Taubah / 9: 103.

خُذۡ مِنۡ أَمۡوَٰلِهِمۡ صَدَقَةٗ تُطَهِّرُهُمۡ وَتُزَكِّيهِم بِهَا وَصَلِّ عَلَيۡهِمۡۖ إِنَّ صَلَوٰتَكَ سَكَنٞ لَّهُمۡۗ وَٱللَّهُ سَمِيعٌ عَلِيمٌ ١٠٣

"Take from their wealth a charity by which you purify them and cause them increase, and invoke [Allah's blessings] upon them.[41]

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[40] At the end of this book there is a discussion about "self-actualization. There are details of the benefits of *zakat fitrah* in the world and the hereafter.

[41] Usually the word "*wa shalli' alaihim* "means" pray for them ". Even though in terms of words the text means "connect them". Does this mean that the person who receives Zakat must understand what is connected? To whom is it connected? The sentence "'*alaihim*" is the subject's form which is the soul or the person who pays alms. He must be connected to those who can purify the one who pays alms. If we refer to the explanation of Q.s. al-Baqarah / 2: 129, 151, it is clear

Indeed, your invocations are reassurance for them. And Allah is Hearing and Knowing." *(al-Taubah/9:103)*

What is meant by importance is the nature of *zakât*, which is about purification that is close to the meaning of *thaharat*. Another part of the mentioning of the term "*zakât*" and its implementation is that one can only be cleansed both of his soul and property by Allah and His Messenger as explained by Q.s. al-Baqarah / 2: 129, 151, 174, al-Jumuah / 62: 2, and Âli 'Imran / 3: 77, al-Najm / 53: 32. This means we must have established caution if we are to issue and receive alms, because *zakât* serves to find the soul, for example *zakât* fitrah is alms for the soul. It means that the soul as the substance of human left traits does not control itself, that is the *Rûh* as the mandate of God.

What is very interesting in terms of disclosure of the term "zakât" is, that there are 30 repetitions of the word "zakât" out of the 59 disclosures together with the word "*shalât*". The disclosure of this term along with *shalât*, in the perspective of the science of Hikmah, is that there is *zakât* in shāât. This means that it does not lead to *zakât* of wealth or *zakât* fitrah. *Zakât* in the *shalât* is a statement of total surrender to Allah Lord of the worlds, as explained above.

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that those who can purify someone are only Apostles. Therefore people who accept Zakat must know their relationship with the Prophet. Both the one who recieves zakat, and also the one who pays zakat.

If *shalât* means the performance of the heart in contact (*shilat*) with God, then *zakât* in *shalât* is an expression of totality in that contact, namely we offer human performance as *kufr*. Here we find that it turns out we have to offer something in prayer. That is the result of *Rûh*'s temperament who adopts the vile and disbelief. That *Rûh* is obliged to pray to offer the performance of the vile and disbelief in the form of *nafs ammârat* and *nafs lawwâmat* which are none other than being within the soul.

The answer to the question "what is offered" at worship time is the thirteen pillars of prayer. The thirteenth prayer pillars consist of recitations and movements called the pledge (*qaulî*) and good deeds (*fi'lî*). But at the same time it is stated in the hadith that "*innallâha lâ yanzhuru ilâ shuwarikum walâ ilâ a'mâlikum walâkin yanzhuru qulûbikum waniyyatikum*, God does not look at your looks and deeds but your heart and your intent". It is not a pledge and good deeds as the thirteenth pillars of prayer offered but something in it. On this side of the body lies the thirteen pillars of prayer. Rather, it is not the body that is offered, but what is inside the body in which the *Rûh* works with it, that is, the satan's worldly desires, that is what is offered. More concrete, the sin of doing satan's worldly desires is what is offered.

Certainly it is offered to the Dzat of Allah that we worship. The function of *zakât* in this *shalât* is for us to get Allah's intervention in the form of His help where

immorality and wrongdoing is cleansed or separated from our heart.

In practice, almsgiving with regard to Ramadân is to train oneself to be a guardian of evil and greed. So the reward for Ramadân fasting is like hanging between heaven and earth until the *shā'im* pays *zakât*, especially *zakât fitrah*. Let us look at the following text in relation to piety that not being stingy is a way to be righteous.

إِنَّمَآ أَمۡوَٰلُكُمۡ وَأَوۡلَٰدُكُمۡ فِتۡنَةٞۚ وَٱللَّهُ عِندَهُۥٓ أَجۡرٌ عَظِيمٞ . فَٱتَّقُواْ ٱللَّهَ مَا ٱسۡتَطَعۡتُمۡ وَٱسۡمَعُواْ وَأَطِيعُواْ وَأَنفِقُواْ خَيۡرٗا لِّأَنفُسِكُمۡۗ وَمَن يُوقَ شُحَّ نَفۡسِهِۦ فَأُوْلَٰٓئِكَ هُمُ ٱلۡمُفۡلِحُونَ

"*Your wealth and your children are but a trial, and Allah has with Him a great reward. So fear Allah as much as you are able and listen and obey and spend [in the way of Allah]; it is better for your selves. And whoever is protected from the stinginess of his soul - it is those who will be the successful." (Q.s. atTaghabun 64:15-16)*

In accordance with Shari'ah, *zakât* must be paid to the institutions that distribute it. That if the one who has the right to receive and sanctify with *zakât* is Allah and His Messenger, then indeed not all people or groups of people can claim themselves as *âmil (*receipient*)*. At the very least, one must really find a person or institution that can be a reflection of the personification of the attributes of the Prophet, namely *Shiddîq, Amânat, Tablîgh,* and *Fathanat*. It is

even betterif we can find someone who can be in contact with the Messenger of Allah as a purifier of the soul.

If this is achieved, then we will get the *fadlilat* of *zakât* which is very extraordinary. In detail, this fadlilat of *zakât* can be read at the very end of this book, a sub discussion of the actualization of one's *fitrah*.

5. Al-Hajju 'Arafat

Before the description of the hajj was put forward, I would like to start with a poem as follows.

Hajj

Al-hajju 'arafat is a *shar'i* statement ...
Hajj is to understand, the translation of meanings ...
Of course this sentence has its origins...
It's like the following string of words ...
As God commanded, "O Adam dwell in this paradise" ...
I allow your partner Eve to accompany you ...
Eat and drink in it at will ...
You and Eve "do not approach this tree" ...
Then the two listened to whispers in their hearts ...
That's the tempestuous passion to enjoy each other ...
It is said that Satan deceived both of them,

Even though the whisper wasn't from outside the ear ...
The whisper made the two willing to show their private parts ...
Befell the forbidden tree, not only did they approach it,
But both of them tasted of the pleasure from it ...
God was pleased to continue the story about His prohibition ...
When both of them tasted of the tree, their private parts became apparent to them ...
They began to fasten together over themselves from the leaves of Paradise...
The two descended on the surface of the earth ...
Hundreds of years in separation, grief filled their hearts ...
It is said that the devil was driven out of heaven in disgrace ...
Adam and Eve, enjoying, the devil being driven away, how should we understand this...?
Both of them wept, longing for each other and sad was the heart ...
Looking to and fro, for the sweetheart ...
Complaints and pleads were also made to the Divine presence ...
"Lord, we have wronged ourselves, forgive us ...
Because of our passions, we persecuted ourselves ...
Gabriel was brought in to bring the message ...
O Adam "*hujjah qablal maut*", that's a command from God ...
Hujjah is Hajj, Hajj is a meeting...

The meeting is that the heart is presented before God ...
The message continued, do *tawaf* seven times while the heart is directed before God…,
Drop the sins of the seven members of your body before God ...
That's how Gabriel preached while pointing to the place that was ordered ...
Then from that point, Adam's eyes were directed ...
Far above the hill, the lover was shown ...
So quickly the miserable self cried ...
Then two hearts which have been separated were soon in the tight embrace ...
On a hill where they met ...
That is the hill where two hearts were united ...
That is the place where it became known as the *jabal rahmah* ...
From there Adam looked at the greatness of God ...
From there Adam was revealed to his Lord ...
From there Adam knew his Lord, that place is the arafah ...
From place to place a servant goes to his Lord to worship ...
Now a Hajj must include *wukuf* on the arafah ...
It's required in the field that all worshipers must gather...
It is known that from that place the Hajj is set to become valid ...
But no one asked where the heart should be directed ...

From that field, all hearts must step towards God ...
Where does the heart come to God ...
This is the essence of neglected Hajj ...
By the lack of truth in the delivery of the message ...
All hajj pilgrimages have been carried out, the purpose of the heart is in fact abandoned ...
In fact, *thawaf and wukuf* on the arafah are the Hajj prescribed ...
Now the Shari'a is implemented, but the origins are ignored ...
Isn't the pilgrimage really a meeting ...?
Surely, God is not composedof mass, why is Shari'a only thing to consider...
Oh.. hajj is now just ritual and pride ...
Whether or not a meeting takes place is not important, so long as it has been paraded and enlivened ...
Let it be, the important thing is I've reached the hajj as a title...
Let it be, later I will learn again how about the meeting ...
That is how most of the expressions go, which should not be so .....

Hearing the word Hajj certainly the fact that it is the fifth pillar of Islam will cross our mind. Hajj is actually a form of the word "*hujjat*" which means meetings/arguments. In fact, when we understand the hajj is limited to the ritual of shari'a, it is rather difficult for us to interpret so. At least there must be questions, "will there

be meetings when performing the hajj so that it becomes an argument in practicing religion. So far, what we know from the literature is that the pilgrimage is a perfection of Islam. Basically, that's how the pilgrimage should be, the perfect path for our salvation, Islam.

In the pilgrimage fiqh, of the many propositions found the ultimate proposition which contains "*al-hajju' arafat*, pilgrimage is to know". During this ultimate proposition is interpreted "the pilgrimage is present in the arafah". This pilgrimage should not be abandoned even for any reason. Present in the Arafaṯ is actually part of a series of Hajj rituals.

The text in the Holy Qur'an explain that the hajj as the highest *hujjat* in reaching Islam[42] is to be related to The House of Allah. For example, Q.s. Âli 'Imrân/3:96-97, al-Hajj/22:26-27.

إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِى بِبَكَّةَ مُبَارَكًا وَهُدًى لِّلْعَٰلَمِينَ ﴿٩٦﴾
فِيهِ ءَايَٰتٌۢ بَيِّنَٰتٌ مَّقَامُ إِبْرَٰهِيمَ ۖ وَمَن دَخَلَهُۥ كَانَ ءَامِنًا ۗ وَلِلَّهِ عَلَى
ٱلنَّاسِ حِجُّ ٱلْبَيْتِ مَنِ ٱسْتَطَاعَ إِلَيْهِ سَبِيلًا ۚ وَمَن كَفَرَ فَإِنَّ ٱللَّهَ غَنِىٌّ
عَنِ ٱلْعَٰلَمِينَ ﴿٩٧﴾

[42] Achieving Islam means meeting with the subject of Islamic Teachings which is none other than the Messenger s.a.w. After the encounter, then "Islam" can be interpreted as "salvation".

"Indeed, the first House [of worship] established for mankind was that at Makkah - blessed and a guidance for the worlds[43]*. "In it are clear signs [such as] the standing place of Abraham. And whoever enters it shall be safe. And [due] to Allah from the people is a pilgrimage to the House - for whoever is able to find thereto a way. But whoever disbelieves - then indeed, Allah is free from need of the worlds".*

وَإِذۡ بَوَّأۡنَا لِإِبۡرَٰهِيمَ مَكَانَ ٱلۡبَيۡتِ أَن لَّا تُشۡرِكۡ بِي شَيۡـٔٗا وَطَهِّرۡ بَيۡتِيَ لِلطَّآئِفِينَ وَٱلۡقَآئِمِينَ وَٱلرُّكَّعِ ٱلسُّجُودِ ٢٦ وَأَذِّن فِي ٱلنَّاسِ بِٱلۡحَجِّ يَأۡتُوكَ رِجَالٗا وَعَلَىٰ كُلِّ ضَامِرٖ يَأۡتِينَ مِن كُلِّ فَجٍّ عَمِيقٖ ٢٧

"when We designated for Abraham the site of the House, [saying], "Do not associate anything with Me and purify My House for those who perform Tawaf and those who stand [in prayer] and those who bow and prostrate. And proclaim to the people the Hajj [pilgrimage]; they will come to you on foot and on every lean camel; they will come from every distant pass". (Q.s. al-Hajj/22:26-27).

These text clearly state that "pilgrimage" must begin with an understanding of the the House of Allah. It means that if the the House of Allah is yet understood, then Allah

[43] The guidance for the worlds are not the whole universe because all kinds of animals and plants, etc. cannot receive guidance (Qs. Al-Ahzab / 33: 72). The worlds in question are the whole world of *insân*. There is a form in the insân, that is the Rûh which comes from Allah. It can understand and can receive guidance.

will not call for physical Hajj, i.e. leaving for Mecca to see the sign of the House of Allah.

Because "*al-hajju' arafat* "means that the pilgrimage aims to know, then there must be a question, what or who should be known? Who should know what? and how to get to know them? This all has to do with the House of Allah. All adherents of the true teachings of Islam must recognize the meeting as the highest argument.

قُلۡ فَلِلَّهِ ٱلۡحُجَّةُ ٱلۡبَٰلِغَةُۖ فَلَوۡ شَآءَ لَهَدَىٰكُمۡ أَجۡمَعِينَ ١٤٩

"*Say, "With Allah is the far-reaching argument.*[44] *If He had willed, He would have guided you all.*"*(Q.s al-An'âm/6: 149)*

The text of the Qur'anic above shows that the form of the argument is "the object of the *lillah* sentence". *Lillah* means "with Allah". Being with Allah is being in the sight of Allah. That is the attribute of Allah that is inseparable as Dzat. It must be met with. If you have met with it, then it is the most powerful argument for salvation after finding and conveying the truth (*al-haqq*) to Him.

Indeed, the shari'ah rituals present in the *'arafat* are true, and obligatory, but not merely setting up tents and camping there. Pilgrims present at the place must know

[44] "With God" is the form of a subject that is inseparable from Allah. He must be known and must be found in all worship in the teachings of Islam. It is He who is the highest argument for concluding if the *îmân* is bound by its origin.

the *ushûl*. What is the reason the place is called *'arafaṯ?* And there is an obligation to be present at that place for those who perform the hajj. Why must it be in that place the gathering of pilgrims occurs, and not in others.

The reason is because in that place, precisely in *Jamal Rahmaṯ* there was the introduction of man for the first time to know his Lord in essence. That is when Adam met with his partner Eve after 300 years of being apart from each other because they were thrown (not fallen) from heaven as each of them violated the prohibition of approching the pleasure of the forbidden tree. From this place, Adam saw the name of Allah and the name of Muhammad (non-physical) painted on the pole of *'Arasy* in the House of Allah. The House of Allah that is the place to direct the face (non-physical) of the soul for humans (Q.s. al-baqarah / 2: 144-150). It is in the House of Allah that believers are sure to meet God as a place of return (Q. al-Baqarah / 2: 46).

So basically, there must be a meeting in pilgrimage in order to strengthen the argument by knowing God at the place that can be visited. The 'arafaṯ was actually the place where Adam met with God. Likewise Ibrahim the builder of the Kaaba lived in the arafat area.

At present we do not see what Adam and Abraham did. But now we turn our face[45] (not in a physical sense). If we don't know ourselves, we can't find our face. Yet there they turn the face of their heart that is the memory towards the al-Haram mosque — not the mosque with the concrete material.

قَدْ نَرَىٰ تَقَلُّبَ وَجْهِكَ فِي ٱلسَّمَآءِ ۖ فَلَنُوَلِّيَنَّكَ قِبْلَةً تَرْضَىٰهَا ۚ فَوَلِّ وَجْهَكَ شَطْرَ ٱلْمَسْجِدِ ٱلْحَرَامِ ۚ وَحَيْثُ مَا كُنتُمْ فَوَلُّوا۟ وُجُوهَكُمْ شَطْرَهُۥ ۗ وَإِنَّ ٱلَّذِينَ أُوتُوا۟ ٱلْكِتَٰبَ لَيَعْلَمُونَ أَنَّهُ ٱلْحَقُّ مِن رَّبِّهِمْ ۗ وَمَا ٱللَّهُ بِغَٰفِلٍ عَمَّا يَعْمَلُونَ ﴿١٤٤﴾

"*We have certainly seen the turning of your face, [O Muhammad], toward the heaven, and We will surely turn you to a qiblah with which you will be pleased. So turn your face toward al-Masjid al-Haram. And wherever you [believers] are, turn your faces toward it [in prayer]. Indeed, those who have been given the Scripture well know that it is the truth from their Lord. And Allah is not unaware of what they do*". *(Q.s. –Baqarah/2:144).*

From that place, it is only possible to bring one face to the other, it is evident that in the human being it is one people. Then they argued and the messenger of God came to return them to that path (Q.s. al-baqarah / 2: 213).

[45] The face in question is not the face of the body but the face of the soul. It means that before knowing yourself, you will not turn your face.

كَانَ ٱلنَّاسُ أُمَّةً وَٰحِدَةً فَبَعَثَ ٱللَّهُ ٱلنَّبِيِّـۧنَ مُبَشِّرِينَ وَمُنذِرِينَ
وَأَنزَلَ مَعَهُمُ ٱلْكِتَٰبَ بِٱلْحَقِّ لِيَحْكُمَ بَيْنَ ٱلنَّاسِ فِيمَا ٱخْتَلَفُوا۟ فِيهِ ۚ
وَمَا ٱخْتَلَفَ فِيهِ إِلَّا ٱلَّذِينَ أُوتُوهُ مِنۢ بَعْدِ مَا جَآءَتْهُمُ ٱلْبَيِّنَٰتُ بَغْيًۢا
بَيْنَهُمْ ۖ فَهَدَى ٱللَّهُ ٱلَّذِينَ ءَامَنُوا۟ لِمَا ٱخْتَلَفُوا۟ فِيهِ مِنَ ٱلْحَقِّ
بِإِذْنِهِۦ ۗ وَٱللَّهُ يَهْدِى مَن يَشَآءُ إِلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ ﴿٢١٣﴾

"*Mankind was [of] one religion [before their deviation]; then Allah sent the prophets as bringers of good tidings and warners and sent down with them the Scripture in truth to judge between the people concerning that in which they differed. And none differed over the Scripture except those who were given it - after the clear proofs came to them - out of jealous animosity among themselves. And Allah guided those who believed to the truth concerning that over which they had differed, by His permission. And Allah guides whom He wills to a straight path***"** *. (Q.s. al-baqarah/2:213).*

That one is the origin of the Light of Allah. The Light is waiting in the House. The House is marked by a building built by Abraham of the Ka'ab tribe, so it was called Ka'ba, meaning *to forter*. In that place no matter the color and shape of the human body, that is where the prophet's words "*lâ al-farq bayna al-'arabi wa al-'ajami*" say, there is no difference between Arabs and non-Arabs.

This pilgrimage is actually also in the form of a testimony. It is a benefit to them when they get there. It means that the witness who is the believer is the true soul

because it connects with the form of God, it is Allah. Nûr is what you should watch in the prayer. So the pilgrim actually come to find a form that is with Allah, the Prophet in his place (Q.s. al-Hajj/22:27).

وَأَذِّن فِي ٱلنَّاسِ بِٱلۡحَجِّ يَأۡتُوكَ رِجَالاً وَعَلَىٰ كُلِّ ضَامِرٍ يَأۡتِينَ مِن كُلِّ فَجٍّ عَمِيقٍ ﴿٢٧﴾

"*And proclaim to the people the Hajj [pilgrimage]; they will come to you on foot and on every lean camel; they will come from every distant pass*".

The sentence we should stress is "*come to you*". Who is "You" who is visited by the believers in a human? What is the form of that human? This is then what you should know well. It means that in order to get the most important argument in embracing the teachings of Islam is to come to those who call on him, then meet him. It was the Messenger of Allah who was ordered to call upon the soul in man to come to him. You should read further about the Messenger of Allah is not physical. Therefore the Messenger of Allah does not die.

The benefit is none other than the appearance and emergence of the *syi'ar* (sign) of Allah's religion. What does the *syi'ar* meant? Many people who interpret the *syi'ar* is in the form of enlivening Islamic activities including building places of worship, etc. Whereas the

form of the religious sign is "what rises from the heart of piety, *fainnahâ min taqwâ al-qulûb*" (Q.s. al-Hajj / 22: 32).

What rises from the heart of the *taqwâ* (god-fearing)? It is a heart that is preserved from disease. On the contrary, it is not the heart that is preserved, but the servant of God who is in the heart that is preserved. While the person who is in the heart will not be free from his disease, if God does not separate them from him. In the place below which flows the rivers, God removes disease of the heart in the breast.

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱسۡتَجِيبُواْ لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمۡ لِمَا يُحۡيِيكُمۡۖ وَٱعۡلَمُوٓاْ أَنَّ ٱللَّهَ يَحُولُ بَيۡنَ ٱلۡمَرۡءِ وَقَلۡبِهِۦ وَأَنَّهُۥٓ إِلَيۡهِ تُحۡشَرُونَ ٢٤

"O you who have believed, respond to Allah and to the Messenger when he calls you to that which gives you life. And know that Allah intervenes between a man and his heart and that to Him you will be gathered." (al-Anfâl/8:24).

وَنَزَعۡنَا مَا فِي صُدُورِهِم مِّنۡ غِلٍّ تَجۡرِي مِن تَحۡتِهِمُ ٱلۡأَنۡهَٰرُۖ وَقَالُواْ ٱلۡحَمۡدُ لِلَّهِ ٱلَّذِي هَدَىٰنَا لِهَٰذَا وَمَا كُنَّا لِنَهۡتَدِيَ لَوۡلَآ أَنۡ هَدَىٰنَا ٱللَّهُۖ لَقَدۡ جَآءَتۡ رُسُلُ رَبِّنَا بِٱلۡحَقِّۖ وَنُودُوٓاْ أَن تِلۡكُمُ ٱلۡجَنَّةُ أُورِثۡتُمُوهَا بِمَا كُنتُمۡ تَعۡمَلُونَ ٤٣

"And We will have removed whatever is within their breasts of resentment, [while] flowing beneath them are rivers. And they will say, "Praise to Allah, who has guided us to this; and we would never have been guided if Allah had not guided us. Certainly the messengers of our Lord had come with the truth." And they will be called, "This is Paradise, which you have been made to inherit for what you used to do." (Q.s. al-A'râf/7:43)

In order to get the intervention of Allah we must turn or face toward Allah. It brings our memories before Allah. So the fact is that the decree is fixed in memory. *Shalât* in fact means remembering Allah in the place. (Q.s. Thâhâ / 20: 14). It is in that place that we are meant to meet Allah and it is a place of return (Q.s. al-Baqarah / 2: 46). Of course, in prayer we return.

ٱلَّذِينَ يَظُنُّونَ أَنَّهُم مُّلَٰقُواْ رَبِّهِمۡ وَأَنَّهُمۡ إِلَيۡهِ رَٰجِعُونَ ﴿٤٦﴾

"Who are certain that they will meet their Lord and that they will return to Him.".

So the meeting of the servant with his Lord must be in the House, and the meeting of the Lord with his servant may be anywhere as He pleases.

ARAFAT

It was Abraham who started the pilgrimage rituals...
Adam did in fact commend his praise ...
Abraham's Shari'ah gave birth to a series of Hajj pillars ...
Adam exemplified linking the lost heart ...
In that field, Abraham sacrificed ...
Sending him in the dream of killing his beloved Ismail ...
Even the devil was flirting with a vague whisper ...
The beginning of the event and the conclusion, in which Abraham honored the command ...
That's where someone explains and says ...
From that field Adam first 'knew' God ...
The same word for 'ma'rifat' as knowing, looking to leave ...
That field was later known as 'arafat...
So, the wukuf in the ‘arafat gives a message to lover of God...
Making sacrifices to God ...
Not to have fun while straightening up ...
But to know myself and to know God ...
Coming from your hometown at a designated place ...
So pray in the heart, to meet God ...
Not to get compliments ...

But to the promised path ...
But how to know God, while neglecting myself ..
Neglect is not deserted without food ...
But the sound in the heart wasted ...
Whereas this person has been entrusted by God ...
Now that human is highly educated ...
Why is his grace not yet discovered
But Adam was never educated at school ..
From that 'arafat Adam met God...
In that place Abraham showed his love of God ...
That's the field of 'Arafat we have been told ...
May all pilgrims from there know and come to Allah ...

Section 6
The Truth of Religious Subjects

1. Understanding *îmân*

Traditionally when we read the word "*îmân*" or hear the term directly, our memory of knowledge leads us to "*believe*". The word "believe" is actually a verb (*fi'il*) while the word "*îmân*" is not a verb but a noun which in Arabic is called "*ism mashdar*". Therefore "*îmân*" means "belief/faith". The question is whose faith is in whom?

Usually this question is immediately answered that *îmân* is a servant's faith in his Lord. Though usually the faith is a figure who is trusted to take care of matters. It means that those who give faith are higher than those who are given faith. If so, it is not suitable that *îmân* means "servant's faith in God". The word "*îmân*" even though is a noun (ism mashdar), it does not describe inanimate objects. Therefore it cannot only rely on the definition or translation of the word "*îmân*". But the object must be sought.

The form of *îmân* is actually an active subject. It is God's faith in us. The manifestation is none other than ourselves. This means that we are sent and trusted by God to move and control this body. This soul is believed to activate all organs in the body. The soul activates the five

senses. It can activate the sense organs because it is permitted by God. Then the soul is called the "permission of Allah[46] *-bi idznillâhi*". When we find the words "by the permission of Allah (bi idznillâh)", it does not mean the consent of of God, but the form of something in the human being that is his belief. It is a light that always records everything he does later; it is called "*kitâb*".

وَكَذَٰلِكَ أَوْحَيْنَآ إِلَيْكَ رُوحًا مِّنْ أَمْرِنَا ۚ مَا كُنتَ تَدْرِى مَا ٱلْكِتَٰبُ وَلَا ٱلْإِيمَٰنُ وَلَٰكِن جَعَلْنَٰهُ نُورًا نَّهْدِى بِهِۦ مَن نَّشَآءُ مِنْ عِبَادِنَا ۚ وَإِنَّكَ لَتَهْدِىٓ إِلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ ﴿٥٢﴾

"*And thus We have revealed to you an inspiration of Our command. You did not know what is the Book or [what is] faith, but We have made it a light*[47] *by which We guide whom We will of Our servants. And indeed, [O Muhammad], you guide to a straight path*". *(Q.s. al-Syûrâ/42:52)*

The record of what is done and what is stored in our breasts is straight not deviant. This means that if we do black we will not write white, yellow, green and so on, and vice versa.

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[46] So, Allah's permission has a form, which is us, then this form will be the Rûh, so te permission is not in the form of the word "yes" or "no".

[47] The Rûh is the îmân, and it is also the records. Because the Rûh records in his breast all that it has done.

ٱلۡحَمۡدُ لِلَّهِ ٱلَّذِيٓ أَنزَلَ عَلَىٰ عَبۡدِهِ ٱلۡكِتَٰبَ وَلَمۡ يَجۡعَل لَّهُۥ عِوَجَاۜ ١

"*[All] praise is [due] to Allah, who has sent down upon His Servant the Book and has not made therein any deviance.*" *(Q.s.al-Kahfi/18:1).*

In order to understand the for of the straight record, God assigned us to read the record in the breast (Q.s. al-Isra`/17:14)

ٱقۡرَأۡ كِتَٰبَكَ كَفَىٰ بِنَفۡسِكَ ٱلۡيَوۡمَ عَلَيۡكَ حَسِيبٗا ١٤

"*Read your record. Sufficient is yourself against you this Day as accountant*".

With that command, we can also see today what we do, black or white, even though it is only an atom's weight (Q.s.al-Zalzalat/99:8).

وَمَن يَعۡمَلۡ مِثۡقَالَ ذَرَّةٖ شَرّٗا يَرَهُۥ ٨

"*And whoever does an atom's weight of evil will see it*".

The word "beriman/to have faith" is actually not Arabic but Indonesian which is taken from Arabic, which is from the word *îmân* that has not yet been translated. So the word "to have faith" actually does not mean to believe, but it means to use *îmân* to connect to or meet God. This

can be understood if *îmân* is the subject, and it is the faith in Allah, who is none other than ourselves. It is said that God's faith is in us, not that God has faith or believed in us, but we are trusted by God to work in this body. Then this *îmân* must believe in Allah.

The term "using the *îmân* can be likened to "driving a car," or "dressed" meaning wearing clothes, and so on. This is the essence of the command contained in the text in Q.s. 2: 183 " *yâ ayyuha al-ladzîna âmanû* ". This fragment of text should be interpreted "O you the faith, you are set (the original law) to refrain (shaum). *Îmân* is actively in contact with Allah, then he is called a believer. Who is a believer?

In another part of this book, a hadith description which illustrates that a believer is a soul that has been distinguished from *kāfir* because it has established *shalât* or has been related to God. The Hadith reads " *al-farqu baina al-mu'min wa al-kâfir al-shalât*, what separates believers from disbelievers is prayer". This Hadith explicitly outlines that the soul that establishes *shalât* is called a believer, and the soul that does not is called *kâfir*.[48] That is why the sequence of the *shiyâm* is after alms and prayer. In *shalât*, there is *zakât* which means surrendering to Allah in full before Him. The surrender reads " *inna shalâtî wa nusukî wa*

[48] It means that believers and infidels do not have to connote people of other faiths besides Muslims. The Hadith above is an explanation of prayer. Of course non-Muslims do not pray. It turns out that the infidel-beliver are in everyone's breasts (Q.s. al-Taghâbûn / 64: 2). Muslim is no exception.

mahyâya wa mamâtî lillâhi rabbi la-'âlamîn (Q.s. al-An`am / 6: 162)".

This means that after *shalât* and *zakât* in prayer, then we perform "*shiyâm*" which is to refrain from the dark side that is also within ourselves. So, as previously noted, the real performer of *shiyâm* is the *îmân* when it is named a believer because it establishes *shalât* before Allah. Therefore there must be *shalât* in fasting. This means that the heart of this believer should always be in contact with God. Of course, in fact, the prayer in his memory is that the believer remembers Him.

2. Understanding the heart

In the Hikmah approach, the heart is the subject of full human existence [49] as well as being an educated object. The heart is not the liver as one of the organs but the existence or the person at heart which is the true subject. This section discusses the three terms in the text of the Qur'an have always been interpreted as the heart. The

[49] What is meant here by humans as a whole is the person or being in that person that has gained dignity, from the dignity of insân, the dignity of the believer who is using the elements of *kufr* in his breast to the dignity of the Rûh, that is the dignity of the believer who has returned to the sight of Allah. This believer's dignity means the self within man, namely îmân, as the belief of God can be separated from the elements of *kufr* because it understands the way to obtain help, that is, Allah's intervention apart from his negative self (Q.s. al-Anfâl/8:24).

three terms are "*fu`âd, lubb / al-bâb, and qalb*". What exactly can be understood from these words? Certainly, these three terms indicate different functions or behavior, but in reality they have only one. The significance of this book is that it is close to all the acts of worship that Islam teaches to be involved and must be at heart.

There is a saying that goes, when a child is about to leave, his parents always say "be careful." This message shows that the child must listen to the voice of the heart and act with the heart. In a hadith, it is mentined that " *inna Allah lâ yanzhuru ilâ shuwarikum walâ ilâ a'mâlikum walâkin yanzhuru ilâ qulûbikum wa niyyatikum* -- Allah does not look at your looks and deeds but Allah looks at your heart and intent". Here lies the significance of the other hadith that "*innamâ al-a'mâlu bi al-niyyâti*, all deeds depend on the intent". It is up to us to accurately identify and understand the ontological or existential nature of the "intent". It is deeply attached to the heart.

The term "heart" is not necessarily the direct meaning of the three words above. The word "heart" is still very abstract and is just a general expression. The Qur'anic text include: First, the heart is expressed in the word *fu`âd / af`ida<u>t</u>* 16 times. This word actually means the function of the word *fâ`ida<u>t</u>*. If the word "*fu`âd*" means the heart, then it means that the *fu`âd* is a specific function of a certain part of ourselves. There is actually something in the heart that is creative or functional. What is the function of the word

"*fu`âd*"? The Qur'anic text make it clear that the word "*fu`âd*" refers to the meaning of *to feel*, which functions more physically. Q.s. 32: 9, 16:78, 67:23 denotes the functions of hearing, sight, and feeling. *To feel* (af`ida*t̲*) represents to smell on the nose, taste on the tongue, and feel on the whole body. So this *af`ida*t̲ is the meaning of the heart that points to and directs the existence of the senses. It is the *Rûh* that has senses and works on the senses, such as hearing on the ear. The ear is one of the organs of sense as a hearing organ. But the *Rûh* is the one who speaks or works on the ear so that the ear can hear. So do the other sensory organs. What works on these five senses is one called the *Rûh* which is also called *fuâd* which is often interpreted as the following verse description shows:

وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِۦ عِلْمٌ ۚ إِنَّ ٱلسَّمْعَ وَٱلْبَصَرَ وَٱلْفُؤَادَ كُلُّ أُوْلَٰٓئِكَ كَانَ عَنْهُ مَسْـُٔولًا ﴿٣٦﴾

"*And do not pursue that of which you have no knowledge. Indeed, the hearing, the sight and the heart - about all those [one] will be questioned." (Q.s. al-Isra`/17:36).*

Therefore, "*fu`âd*" later refers to the human performance of the "*insân*" category, which is the human category of left traits, because the sense that is in only referring to the ear and eye or other sensory organs. *Fu`âd* here is the *Rûh*'s performance called "conscience."

This form of *fu`âd* indicates a human who consults the nature of envy, jealosy.

مُهۡطِعِينَ مُقۡنِعِي رُءُوسِهِمۡ لَا يَرۡتَدُّ إِلَيۡهِمۡ طَرۡفُهُمۡۖ وَأَفۡـِٔدَتُهُمۡ هَوَآءٌ

"*Racing ahead, their heads raised up, their glance does not come back to them, and their hearts are void. (Q.s.* Abraham*/14:43).*

This is not surprising because these sensory organs are physical in nature. That is why between the doors, is a wishful thinking that is closely related to the nature of the worldly matters which is always lacking, especially in terms of property.

ذَرۡهُمۡ يَأۡكُلُواْ وَيَتَمَتَّعُواْ وَيُلۡهِهِمُ ٱلۡأَمَلُۖ فَسَوۡفَ يَعۡلَمُونَ ٣

"*Let them eat and enjoy themselves and be diverted by [false] hope, for they are going to know."(al-Hijir/15:3)*

As for the existence of these senses in the three-word expression "*al-sam'a*, as we can see from the following verse:

وَلَا تَقۡفُ مَا لَيۡسَ لَكَ بِهِۦ عِلۡمٌۚ إِنَّ ٱلسَّمۡعَ وَٱلۡبَصَرَ وَٱلۡفُؤَادَ كُلُّ أُوْلَٰٓئِكَ كَانَ عَنۡهُ مَسۡـُٔولٗا ٣٦

"And do not pursue that of which you have no knowledge. Indeed, the hearing, the sight and the heart - about all those [one] will be questioned." (Q.s. al-Isra`/17:36)

There are three words contained in the text above namely " *al-sam`a, al-bashar,* and *al-fuâd* ". linguistically, the three words are *jama'*, then the next word "*kullun, ulâ`ika*" denotes plural. But the next word again describes who is responsible. The words "*kâna,' anhu, mas`ûlan*" signify that only one is responsible, *mufrad*. Who is that one?

Before answering who that one is, you must first answer the question "from what will become of hearing, sight, and feeling". It turns out that the five senses represented by the three terms above are finished forms or tangible manifestations of the *Rûh*. Q.s. Text 32: 9 for example illustrates:

ثُمَّ سَوَّىٰهُ وَنَفَخَ فِيهِ مِن رُّوحِهِۦ ۖ وَجَعَلَ لَكُمُ ٱلسَّمْعَ وَٱلْأَبْصَٰرَ وَٱلْأَفْـِٔدَةَ ۚ قَلِيلًا مَّا تَشْكُرُونَ ﴿٩﴾

"Then He proportioned him and breathed into him from His [created] soul and made for you hearing and vision and hearts; little are you grateful. (Q.s. al-Sajadah/32: 9)

So the one that is responsible for the behavior of the five senses is the *Rûh* because *it* is what makes the five senses actively functioning. It means that without the *Rûh*,

the five senses cannot do anything, for example people who are asleep or dead people. The expression "*af`ida*" is directly related to the word "gratitude" in the text of the Qur'an. This means that the word "*af`idaṯ*" designates that what must be grateful for is the only gift or grace of God to humans is the *Rûh*[50]. Therefore the gratitude that Allah sees is the gratitude of those who understand themselves, that is the *Rûh*, and that very few know the form of the *Rûh*. Information about that very few peole is in (Q.s. 32: 9 which is directly correlated with 17:85).

وَيَسْـَٔلُونَكَ عَنِ ٱلرُّوحِ ۖ قُلِ ٱلرُّوحُ مِنْ أَمْرِ رَبِّى وَمَآ أُوتِيتُم مِّنَ ٱلْعِلْمِ إِلَّا قَلِيلًا ﴿٨٥﴾

"*And they ask you, [O Muhammad], about the soul. Say, "The soul is of the affair of my Lord. And mankind have not been given of knowledge except a little*". *(Q.s. al-Israa`/17: 85)*

Second, the Qur'anic text talk about the "*heart*" with the term "*al-albab*". This word always comes with the word "*ulu*" which means "to have or to be given". The word "*al-albab*" is itself the *isytiqâq* of "*lubb - tasydîd* with the letter

[50] Later in the next discussion which is more in-depth that the one who should be grateful is the soul or self. The thing to be thankful for is the *dzat* or sense that is given to the soul. While that soul is us.

ba", which means "core". With such translation, the word "lubb" is actually more in line with the meaning of "content" or "essence." If juxtaposed with the word "heart", it can be interpreted as "the deepest heart". Later you will find a hadith which states that "*'Abdî fi al-qalbi al-mu`minu*, My servant in his heart is a believer." So *lubb / ulû al-albâb* is the same as a believer in whom there is an essence or a sense to feel with *dzûq rabbâniyyaṯ* - a sense of divinity.[51]

The term "*al-albâb*" is mentioned 16 times in the Qur'anic text, the same as the denominator "*al-af`idaṯ*" in the first part before which is also revealed 16 times. If we associate the meaning of "*lubb*" as the core or content in the heart, whereas according to the hadith above, the believer is located in the heart, then the meaning of the deepest heart is related to the term "*îmân*". *îmân* means "faith", but the actual word of this "*isim mashdar*" is often interpreted as "*fi'il*" which is "to believe". This *îmân* is the root of the word "*mu`min*" which according to the above hadith as the contents of the heart. To be a believer, *îmân* must enter the heart to be the core of the heart, while the heart's content that has a sense is the *Rûh* (Q.s. 49: 14-15).

[51] In the science of hikmah, the believers are the *Rûh*. That rûh is centered in the heart. In the *Rûh,* there is *ni'mat*; *ni'mat* is *dzât*, *dzât* is the sense. That *dzât* is the essence. It is in the form in the heart. What is in the heart is *Rûh* called the believer. That *dzât* came from Allah. It is a gift from Allah. This *dzât* or sense cannot be deviant. For example, when we are drinking milk, the dzât will not say it is coffee.

قَالَتِ ٱلۡأَعۡرَابُ ءَامَنَّاۖ قُل لَّمۡ تُؤۡمِنُواْ وَلَٰكِن قُولُوٓاْ أَسۡلَمۡنَا وَلَمَّا يَدۡخُلِ ٱلۡإِيمَٰنُ فِي قُلُوبِكُمۡۖ وَإِن تُطِيعُواْ ٱللَّهَ وَرَسُولَهُۥ لَا يَلِتۡكُم مِّنۡ أَعۡمَٰلِكُمۡ شَيۡـٔٗاۚ إِنَّ ٱللَّهَ غَفُورٞ رَّحِيمٌ ١٤ إِنَّمَا ٱلۡمُؤۡمِنُونَ ٱلَّذِينَ ءَامَنُواْ بِٱللَّهِ وَرَسُولِهِۦ ثُمَّ لَمۡ يَرۡتَابُواْ وَجَٰهَدُواْ بِأَمۡوَٰلِهِمۡ وَأَنفُسِهِمۡ فِي سَبِيلِ ٱللَّهِۚ أُوْلَٰٓئِكَ هُمُ ٱلصَّٰدِقُونَ ١٥

"The bedouins say, "We have believed." Say, "You have not [yet] believed; but say [instead], 'We have submitted,' for faith has not yet entered your hearts. And if you obey Allah and His Messenger, He will not deprive you from your deeds of anything. Indeed, Allah is Forgiving and Merciful." The believers are only the ones who have believed in Allah and His Messenger and then doubt not but strive with their properties and their lives in the cause of Allah . It is those who are the truthful". (Q.s. al-Hujuraat:/49: 14-15)[52]

Otherwise, then those who have claimed to have faith are merely recognized as people who have only claimed or professed Islam.

In the revelation, the word "*lubb*" is related to "*îmân*" as in Q.s. Yusuf / 12: 111.

[52] In order for the essence to enter into the self and the self that is the soul must follow the sense that is always right, then the self or the soul must enter the place that has been determined to meet God. God is the One who cleanses the heart of satan's worldly desires, so the core of the self that becomes the dominant voice inspires itself. Then the self will be virtuous.

لَقَدْ كَانَ فِي قَصَصِهِمْ عِبْرَةٌ لِّأُولِي الْأَلْبَابِ ۗ مَا كَانَ حَدِيثًا يُفْتَرَىٰ وَلَٰكِن تَصْدِيقَ الَّذِي بَيْنَ يَدَيْهِ وَتَفْصِيلَ كُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ ﴿١١١﴾

"There was certainly in their stories a lesson for those of understanding. Never was the Qur'an a narration invented, but a confirmation of what was before it and a detailed explanation of all things and guidance and mercy for a people who believe".

In terms of the meaning of the word, and related to the hadith above, actually "*lubb*" is a sense that is in the believer itself. The believer is an *îmân* who is actively in contact with his Lord. When he is in contact, he is called "*shalât*". It turns out also, that *shalât* is a believer, not a human*/insân*,

قَدْ أَفْلَحَ الْمُؤْمِنُونَ ﴿١﴾ الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ ﴿٢﴾

"Certainly will the believers have succeeded: They who are during their prayer humbly submissive." (*Q.s. al-Mukminun/23:1-2).*

This is strongly related to another hadith, "*al-farqu bayna al-mu`min wa al-kâfir al-shalât*, the boundary or difference between the believers and the disbelievers is prayer". According to this hadith, if we want to be honest and want to understand the truth if we are in contact with

our God that we are called believers, otherwise we are regarded as disbelievers / *kâfir*.

What and when are we called disbelievers? The word *kufr/kâfir* is the direct opposite of the word "*syukr*". It means that someone is called a disobedient person because he is ungrateful. What do they disbelieve or what are they ungrateful for? It appears in some of the Qur'anic text in the first part, that what they disbelieve is the voice in the heart or "sense". But it is a gift and as the faith of God it is breathed into our breast. Whatever the voice or sense is, it voices *Shiddîq*, because it is *amânat*, so it does the *tablîgh* or tells his heart what it has done, and at that moment it becomes *fathanat*. That voice or sense is always right because it is a believer or comes from God; because it always delivers or communicates what it sees and feels to itself. So it knows very well what is right and good or bad from what it does.

Therefore, "*lubb*" which is the deepest sense and is present in a believer is what one can feel when the believer remembers that he is remembering Allah. He is also the one who can take and make warnings of all situations and in all conditions (Q.s. 2: 269, 3: 190, 13:19, 14:52). Let us see the text of Q.s. Imli Imrân / 3: 190-191.

إِنَّ فِي خَلْقِ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَٱخْتِلَٰفِ ٱلَّيْلِ وَٱلنَّهَارِ لَأَيَٰتٍ لِّأُو۟لِى
ٱلْأَلْبَٰبِ ﴿١٩٠﴾ ٱلَّذِينَ يَذْكُرُونَ ٱللَّهَ قِيَٰمًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ

وَيَتَفَكَّرُونَ فِي خَلْقِ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ رَبَّنَا مَا خَلَقْتَ هَٰذَا بَٰطِلًا سُبْحَٰنَكَ فَقِنَا عَذَابَ ٱلنَّارِ ﴿١٩١﴾

"*Indeed, in the creation of the heavens and the earth and the alternation of the night and the day are signs for those of understanding. Who remember Allah while standing or sitting or [lying] on their sides and give thought to the creation of the heavens and the earth, [saying], "Our Lord, You did not create this aimlessly; exalted are You [above such a thing]; then protect us from the punishment of the Fire.*"

That is why, like the believers, these are the ones who fall into the category of being called upon to worship. When it comes to *shiyâm* that is called upon the believers to be the ones who can preserve it - piety has been discussed earlier. So because there is a sense in it that believers can fear God. See for example in Q.s. 2: 179, 197, 5: 100, and 66:10.

أَعَدَّ ٱللَّهُ لَهُمْ عَذَابًا شَدِيدًا ۖ فَٱتَّقُوا۟ ٱللَّهَ يَٰٓأُو۟لِى ٱلْأَلْبَٰبِ ٱلَّذِينَ ءَامَنُوا۟ ۚ قَدْ أَنزَلَ ٱللَّهُ إِلَيْكُمْ ذِكْرًا ﴿١٠﴾

"*Allah has prepared for them a severe punishment; so fear Allah, O you of understanding who have believed. Allah has sent down to you the Qur'an*". *(Q.s.al-Thalâq/65: 10)*.

Basically, this "*al-albâb*" or "*lubb*" revealed in its entirety describes the heart whose contents have reached God. He who are not disobedient at all, that is the heart which is not touched by the character of *insânî* or the left traits or *kufr*. It is the one who always remembers or reaches God. It is the *shalât*, because that *shalât* is the remembrance of Allah and to remember Allah, one must establish *shalât* (Q.s. 20:14).

إِنَّنِيٓ أَنَا ٱللَّهُ لَآ إِلَٰهَ إِلَّآ أَنَا۠ فَٱعۡبُدۡنِي وَأَقِمِ ٱلصَّلَوٰةَ لِذِكۡرِيٓ

"*Indeed, I am Allah. There is no deity except Me, so worship Me and establish prayer for My remembrance.*". (Q.s. Tahâ/20: 14).

Third, the heart is expressed with the word "*qalb-qulûb*". This *qalbu-qulûb* means to fluctuate or change. This *qalbu* is actually physical. It is the medium between the *Rûh* and the body. This *qalbu* is commonly called the heart. All behavioral changes resulting from changes in brain function (cranium) are felt by the inner form of this *qalbu*. *Qalbu* is the body organ that serves to maintain a complete system of the "*tricarboxylic acid cycle*". But as a mere organ, the *qalbu* cannot feel the back and forth feeling, without the *Rûh* entering it.

What does it look like back and forth? Actually the liver is called *qalbu* because it follows the name of the form it contains. That is no other than *Rûh* that is back and forth.

Sometimes *Rûh* acts according to the insignificant nature of the soul, and sometimes according to the deeper nature of it, which is called *lubb*. This *dzât* is the one that has the ability to have *dzauq rabbâniyyaṯ* - a divine sense.

The heart that falls into this category of *qalb* meaning is that sometimes it follows the performance of *fu`âd* which is physical contact, or simply refers to the sensory organ without consideration. So it is influenced and interested in the worldly things because the *fu`âd* is the feeling that comes into contact with the physical aspect, hence the emergence of the *insâniyaṯ* behavior.

The heart that is often touched by the physical performance of the literal performance is the one depicted with disease[53]—as previously discussed. It is the one that is indulged in satan's wordly desires, especially if this "*qalb*" is expressed in the plural form *qulûb*. *Qalb* is revealed no less than 168 times in the Qur'anic text.

Revelation in the form of plural has very negative connotations. It also implies that the performance of the devil tends to be done in congregation and by most humans. For example, their hearts are sealed, diseased, hardened, immoral and have animal characters (Q.s. 2: 7,10, 74, 93,), etc.

[53] Once I affirm that it is not the heart that is diseased but the Rûh / Believer in the heart that is. As explained in the previous section, that the disease is a manifestation in the heart that is Satan's worldly-desires. While liver disease is hepatitis.

خَتَمَ ٱللَّهُ عَلَىٰ قُلُوبِهِمۡ وَعَلَىٰ سَمۡعِهِمۡۖ وَعَلَىٰٓ أَبۡصَٰرِهِمۡ غِشَٰوَةٞۖ وَلَهُمۡ عَذَابٌ عَظِيمٞ ٧

"Allah has set a seal upon their hearts and upon their hearing, and over their vision is a veil. And for them is a great punishment."(al-Baqarah/2:7)

فِي قُلُوبِهِم مَّرَضٞ فَزَادَهُمُ ٱللَّهُ مَرَضٗاۖ وَلَهُمۡ عَذَابٌ أَلِيمُۢ بِمَا كَانُواْ يَكۡذِبُونَ ١٠

"In their hearts is disease, so Allah has increased their disease; and for them is a painful punishment because they [habitually] used to lie."(al-Baqarah /2:10)

ثُمَّ قَسَتۡ قُلُوبُكُم مِّنۢ بَعۡدِ ذَٰلِكَ فَهِيَ كَٱلۡحِجَارَةِ أَوۡ أَشَدُّ قَسۡوَةٗۚ وَإِنَّ مِنَ ٱلۡحِجَارَةِ لَمَا يَتَفَجَّرُ مِنۡهُ ٱلۡأَنۡهَٰرُۚ

"Then your hearts became hardened after that, being like stones or even harder. For indeed, there are stones from which rivers burst forth... ." (al-Baqarah/2:74)

Qalbu also does not always turn to negative performance as above. But sometimes it adheres to the essence of the heart (*lubb*) which is to speak the voice of *al-*

albâb above. Such a heart can be at peace and quiet (Q. 3: 103, 126).

وَٱعۡتَصِمُواْ بِحَبۡلِ ٱللَّهِ جَمِيعٗا وَلَا تَفَرَّقُواْۚ وَٱذۡكُرُواْ نِعۡمَتَ ٱللَّهِ عَلَيۡكُمۡ إِذۡ كُنتُمۡ أَعۡدَآءٗ فَأَلَّفَ بَيۡنَ قُلُوبِكُمۡ فَأَصۡبَحۡتُم بِنِعۡمَتِهِۦٓ إِخۡوَٰنٗا وَكُنتُمۡ عَلَىٰ شَفَا حُفۡرَةٖ مِّنَ ٱلنَّارِ فَأَنقَذَكُم مِّنۡهَاۗ كَذَٰلِكَ يُبَيِّنُ ٱللَّهُ لَكُمۡ ءَايَٰتِهِۦ لَعَلَّكُمۡ تَهۡتَدُونَ ١٠٣

"And hold firmly to the rope of Allah all together and do not become divided. And remember the favor of Allah upon you - when you were enemies and He brought your hearts together and you became, by His favor, brothers. And you were on the edge of a pit of the Fire, and He saved you from it. Thus does Allah make clear to you His verses that you may be guided." (Q.s. Ali 'Imran/3:103).

وَمَا جَعَلَهُ ٱللَّهُ إِلَّا بُشۡرَىٰ لَكُمۡ وَلِتَطۡمَئِنَّ قُلُوبُكُم بِهِۦۗ وَمَا ٱلنَّصۡرُ إِلَّا مِنۡ عِندِ ٱللَّهِ ٱلۡعَزِيزِ ٱلۡحَكِيمِ ١٢٦

"And Allah made it not except as [a sign of] good tidings for you and to reassure your hearts thereby. And victory is not except from Allah, the Exalted in Might, the Wise.[54]*" (Q.s. Ali 'Imran/3:126)*

The *qalb* that in performance of *imân* can follow Allah and His Messenger, can fight, as is mentioned in Q.s. 49: 14.

قَالَتِ ٱلۡأَعۡرَابُ ءَامَنَّاۖ قُل لَّمۡ تُؤۡمِنُواْ وَلَٰكِن قُولُوٓاْ أَسۡلَمۡنَا وَلَمَّا يَدۡخُلِ ٱلۡإِيمَٰنُ فِي قُلُوبِكُمۡۖ وَإِن تُطِيعُواْ ٱللَّهَ وَرَسُولَهُۥ لَا يَلِتۡكُم مِّنۡ أَعۡمَٰلِكُمۡ شَيۡـٔٗاۚ إِنَّ ٱللَّهَ غَفُورٞ رَّحِيمٌ ١٤

"The bedouins say, "We have believed." Say, "You have not [yet] believed; but say [instead], 'We have submitted,' for faith has not yet entered your hearts. And if you obey Allah and His Messenger, He will not deprive you from your deeds of anything. Indeed, Allah is Forgiving and Merciful." (Q.s. al-Hujurat/49:14)

إِنَّمَا ٱلۡمُؤۡمِنُونَ ٱلَّذِينَ ءَامَنُواْ بِٱللَّهِ وَرَسُولِهِۦ ثُمَّ لَمۡ يَرۡتَابُواْ وَجَٰهَدُواْ بِأَمۡوَٰلِهِمۡ وَأَنفُسِهِمۡ فِي سَبِيلِ ٱللَّهِۚ أُوْلَٰٓئِكَ هُمُ ٱلصَّٰدِقُونَ ١٥

[54] Today's victory is not a victory needed in armed warfare. Victory with Allah's help is a victory in the heart. That form in the heart that wins from ignorance does not follow the Satan's worldly desires.

"The believers are only the ones who have believed in Allah and His Messenger and then doubt not but strive with their properties and their lives in the cause of Allah . It is those who are the truthful." (Q.s. al-hujurat/49:15)

Except for the hearts of the *auliyâ`* and *anbiyâ`*, our heart cannot be constant at the "*lubb*" that always reaches Allah because it is always a believer, always remembers Allah. But we should always endeavor and pray so that the heart that has been filled wih *îmân* and guidance in it does not go down and turn towards the performance of Satan or the performance of *insân* as the left traits. Also we ask that we always be given grace that is always out of the darkness:

رَبَّنَا لَا تُزِغۡ قُلُوبَنَا بَعۡدَ إِذۡ هَدَيۡتَنَا وَهَبۡ لَنَا مِن لَّدُنكَ رَحۡمَةً إِنَّكَ أَنتَ ٱلۡوَهَّابُ ٨

"Our Lord, let not our hearts deviate after You have guided us and grant us from Yourself mercy. Indeed, You are the Bestower (Q.s. Ali 'Imran 3:8)

In the last paragraph in this sub-section, I would like to conclude that *qalbu* (the heart) is where the Rûh is, which has a back-and-forth nature. The heart that is translated back and forth is the liver that holds

the Rûh. The real Rûh is the one that goes back and forth. The liver is the medium of the *Rûh*'s existence in the body, so the heart becomes part of the body's organs.

3. Understanding *Taqwa*

Taqwa often means "*fear*". This is not simple because the meaning of "*fear*" is almost ingrained. That is because so often the meaning is conveyed by religious preachers. It could mean as it is often defined if one fears only Allah. Later *taqwa* is closely related to the 'being' who is in the heart.

Actually the term *taqwâ* be defined as to be preserved. If you agree with this meaning, then there must be a question: preserved from what? Who is preserved? When can one be preserved? Who can preserve? And there are many more questions that can be asked related to this word *taqwâ*.[55]

In earlier discussions, I have mentioned about "what we are preserved from". This time it is good for us to know the righteous or the preserved people. According to the order of the *mushaf* containing the Qur'anic text, the word *taqwâ* first appears in Surah al-Baqarah / 2: 2.,

[55] That is why the peak of *if'al taqwa* "rises from the heart". That which in the heart must rise out and must arrive at the baitul 'atiq. Q.s. al-Hajj/22:32-33

ذَٰلِكَ ٱلۡكِتَٰبُ لَا رَيۡبَۛ فِيهِۛ هُدٗى لِّلۡمُتَّقِينَ ٢

"This is the Book about which there is no doubt, a guidance for those conscious of Allah".

Who are those righteous people? it turns out that as explained by the description of the next verse, the righteous are "those whose *îmân* is with the unseen that is establishing prayer". It means to be a god-fearing person you must become a believer. To be a believer, we as believers must be with the unseen, namely with Allah. When we are with Allah it means that we are facing Allah when we are establishing shalât. In short, when establishing *shalât*, we are in the presence of Allah, and that is when we are called a believer; we are preserved from the satanic passions. While the *shalât* must be in the provision of God in the place He wills as explained in Q.s. al-Baqarah / 2: 125, al-Naml / 27: 91

وَإِذۡ جَعَلۡنَا ٱلۡبَيۡتَ مَثَابَةٗ لِّلنَّاسِ وَأَمۡنٗا وَٱتَّخِذُواْ مِن مَّقَامِ إِبۡرَٰهِـۧمَ مُصَلّٗىۖ وَعَهِدۡنَآ إِلَىٰٓ إِبۡرَٰهِـۧمَ وَإِسۡمَٰعِيلَ أَن طَهِّرَا بَيۡتِيَ لِلطَّآئِفِينَ وَٱلۡعَٰكِفِينَ وَٱلرُّكَّعِ ٱلسُّجُودِ ١٢٥

"And [mention] when We made the House a place of return for the people and [a place of] security. And take, [O believers], from the standing place of Abraham a place of prayer. And We charged Abraham and Ishmael, [saying], "Purify My House for those who

perform Tawaf and those who are staying [there] for worship and those who bow and prostrate [in prayer]."

إِنَّمَآ أُمِرْتُ أَنْ أَعْبُدَ رَبَّ هَٰذِهِ ٱلْبَلْدَةِ ٱلَّذِى حَرَّمَهَا وَلَهُۥ كُلُّ شَىْءٍ ۖ وَأُمِرْتُ أَنْ أَكُونَ مِنَ ٱلْمُسْلِمِينَ ﴿٩١﴾

"I have only been commanded to worship the Lord of this city, who made it sacred and to whom [belongs] all things. And I am commanded to be of the Muslims [those who submit to Allah]). (Q.s. al-Naml /27:91)

Taqwâ is also related to Ramadan. To see those who are righteous is to see what is refrained during fasting *(shiyâm)*, we can see the details in the description of the following verse:

وَسَارِعُوٓاْ إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا ٱلسَّمَٰوَٰتُ وَٱلْأَرْضُ أُعِدَّتْ لِلْمُتَّقِينَ ﴿١٣٣﴾ ٱلَّذِينَ يُنفِقُونَ فِى ٱلسَّرَّآءِ وَٱلضَّرَّآءِ وَٱلْكَٰظِمِينَ ٱلْغَيْظَ وَٱلْعَافِينَ عَنِ ٱلنَّاسِ ۗ وَٱللَّهُ يُحِبُّ ٱلْمُحْسِنِينَ ﴿١٣٤﴾ وَٱلَّذِينَ إِذَا فَعَلُواْ فَٰحِشَةً أَوْ ظَلَمُوٓاْ أَنفُسَهُمْ ذَكَرُواْ ٱللَّهَ فَٱسْتَغْفَرُواْ لِذُنُوبِهِمْ وَمَن يَغْفِرُ ٱلذُّنُوبَ إِلَّا ٱللَّهُ وَلَمْ يُصِرُّواْ عَلَىٰ مَا فَعَلُواْ وَهُمْ يَعْلَمُونَ ﴿١٣٥﴾

"And hasten to forgiveness from your Lord and a garden as wide as the heavens and earth, prepared for the righteous; Who spend [in the cause of Allah] during ease and hardship and who restrain anger and who pardon the people - and Allah loves the doers of good; And those who, when they commit an immorality or wrong themselves [by transgression], remember Allah and seek forgiveness for their sins - and who can forgive sins except Allah ? - and [who] do not persist in what they have done while they know". (Q.s. Ali 'Imran/3: 133-135)".

This time what is relevant when we refer to the righteous, first, people who spend their wealth in the cause of Allah in every circumstance. This behavior is to prove that we are preserved from the unyielding nature of being greedy. That way we survived the entanglement of the nature of the world. At the same time it proves that we become believers as quoted by Q.s. al-Taghâbûn / 64: 15-16, al-'Ankabut / 49: 15

إِنَّمَآ أَمۡوَٰلُكُمۡ وَأَوۡلَٰدُكُمۡ فِتۡنَةٞۚ وَٱللَّهُ عِندَهُۥٓ أَجۡرٌ عَظِيمٞ . فَٱتَّقُواْ ٱللَّهَ مَا ٱسۡتَطَعۡتُمۡ وَٱسۡمَعُواْ وَأَطِيعُواْ وَأَنفِقُواْ خَيۡرٗا لِّأَنفُسِكُمۡۗ وَمَن يُوقَ شُحَّ نَفۡسِهِۦ فَأُوْلَٰٓئِكَ هُمُ ٱلۡمُفۡلِحُونَ

"Your wealth and your children are but a trial, and Allah has with Him a great reward; So fear Allah as much as you are able and listen and obey and spend [in the way of Allah]; it is better for your selves. And whoever is protected from the stinginess of his soul - it is those who will be the successful."

إِنَّمَا ٱلْمُؤْمِنُونَ ٱلَّذِينَ ءَامَنُوا۟ بِٱللَّهِ وَرَسُولِهِۦ ثُمَّ لَمْ يَرْتَابُوا۟ وَجَٰهَدُوا۟ بِأَمْوَٰلِهِمْ وَأَنفُسِهِمْ فِى سَبِيلِ ٱللَّهِ ۚ أُو۟لَٰٓئِكَ هُمُ ٱلصَّٰدِقُونَ ﴿١٥﴾

"The believers are only the ones who have believed in Allah and His Messenger and then doubt not but strive with their properties and their lives in the cause of Allah . It is those who are the truthful".

Second, restraining anger. This behavior is to realize that we as people who are preserved or survived the attack of ignorance because of arrogance. Both of these traits if joined together hold emotional qualities that are easily irritable and offended, namely the *nafs ammârat* as mentioned in Q.s. Yusuf / 12: 53.

Then to prove that we can restrain and have been taken care of from this angry nature we forgive others. If we just hold back our anger, we can, but if we directly forgive others who provoke the anger, then that is proof that we are not just saying but directly doing or acting.

That way we can avoid being hated by God because we do not do what we say (Q.s. al-Shaff/61: 2-3).

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لِمَ تَقُولُونَ مَا لَا تَفۡعَلُونَ ۝٢ كَبُرَ مَقۡتًا عِندَ ٱللَّهِ أَن تَقُولُواْ مَا لَا تَفۡعَلُونَ ۝٣

"O you who have believed, why do you say what you do not do? Great is hatred in the sight of Allah that you say what you do not do"

Thirdly, it is very important that if we harm ourselves by becoming stingy or greedy due to self-indulgence, then we must immediately remember Allah and beg for forgiveness[56] for the sins we have committed. Remember this is the essence of being a righteous person or a preserved person. We will never be righteous if we do not understand and practice how to remember Allah. When we remember this is where we come to Allah. Only then will we have the forgiveness to reside in the heaven. It means that if we are called to hasten toward the garden as wide as the heavens and the earth, we are called to immediately remember Allah because this is the main instrument.[57]

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[56] In another part of this book, the procedure for asking forgiveness from Allah is discussed.

[57] It turns out that what is explained by the text above is a form of behavior of the pious person. While the piety has to be present at Baitul 'atiq. It is there that the heart disease is

So *taqwâ* cannot be immediately achieved if we do not have knowledge of the main instrument, which is remembering Allah. The one who is preserved by Allah, is the one who acts and says what comes from the heart. That which comes from the heart is the righteous (Q.s. al-hajj / 22: 32). Remembering Allah as the primary instrument of righteousness can be done if that memory is in the *bait al-'atîq* — the ancient House (Q.s. al-Hajj / 22: 32-33).

ذَٰلِكَ وَمَن يُعَظِّمْ شَعَٰٓئِرَ ٱللَّهِ فَإِنَّهَا مِن تَقْوَى ٱلْقُلُوبِ . لَكُمْ فِيهَا مَنَٰفِعُ إِلَىٰٓ أَجَلٍ مُّسَمًّى ثُمَّ مَحِلُّهَآ إِلَى ٱلْبَيْتِ ٱلْعَتِيقِ

"That [is so]. And whoever honors the symbols of Allah - indeed, it is from the piety of hearts; For you the animals marked for sacrifice are benefits for a specified term; then their place of sacrifice is at the ancient House.[58]

That's why the righteous is the heart. It means that without righteousness in the heart we cannot be righteous.

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revoked so that he can spend his wealth wisely, that he can forgive, and be helped so as not to follow his desires (wrongdoings).

[58] The true meaning of slaughtering animals for qurban, 'aqiqah, etc. is intended to flow blood as the highway of Satan. So that those who slaughter animals do not use the nature of animals. Because in fact humans are "*hayawânun nâtiq*, animals that speak". Slaughtering the animal's nature must essentially be in Baitul 'atîq / Baitullah. If it does not reach Baitullah, the animal nature will not be slaughtered. Read Q.s. al-Anfâl/8;24, al-A'râf/7:43

For only a state of the heart that can come before God. Therefore it must come from the heart to his Lord in the House of Allah.

4. The Truth about *Insân* and *Mu'min*

a. Insân

When everyone is asked "what is *insân* / a human?" Surely the answer points to the body. It means that many of us do not distinguish humans from the human body. Moreover, differences beyween believers are only related religious identity. Really, just like that? Is it true that the identity of the believer is only related to the information on the Identity Card?

Humans in this book are in the "*al-insân*" or *al-nâs* perspective of the Qur'anic text. The term *al-insân* is distinguished from the term "*bashar*". In the Qur'an, the word "*bashar*" refers to the meaning of the "human body" whose outer layers have skin and hair. The word "human body" means there are "body" and "human". Exactly humans are not the same as the human body.

If humans are not referred to their body, then discussion about humans must lead to something that is non-physical. They will not be able to become *taqwâ*. Both are equally non-physical, but *insân* / humans designate

people who are not spared from the trap of satan's worldly desires. Specifically, the terms human and *taqwâ* are revealed in Q.s. al-Hujurât / 49: 13, that non-physical humans come from the physical that is from a man and a woman. Physical male and female that belong to certain nations and tribes. The end of the text or explanation of this verse confirms that humans who are of certain nationality and ethnic origin cannot achieve glory because the human nature only serves as instruments to know each other. While the glory can be achieved with righteousness. Regarding this *taqwâ* in another part of this book, it is explained that *taqwâ* is non-epistemically definitive but that *taqwâ* is a manifestation of a preserved heart.

If human ethnic groups should be used as instruments to get to know each other, and they begin to to elevate themselves and their groups and to demean others, then it keeps them away from glory. Therefore, such behavior is far from *taqwâ*. This means that such behavior shows far from self-preservation, far from human nature. So, what is human / *insân*?

Before discussing humans (*insân* / al-nâs), in fact if *taqwâ* is the main instrument of the pride of the group, then *it* is essentially a representation of a quality, the quality of one's sincerity. People who live with the assumption of tribal pride, then it indicates that they are of low quality. People who are narrow-minded always

consider their own group in decision-making. Such nuances are unfair, while being fair is the closest way to *taqwâ* (*i'dilû huwa aqrabu li al-taqwâ*), as in Q.s. al-Maidah / 5: 8,

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ كُونُواْ قَوَّٰمِينَ لِلَّهِ شُهَدَآءَ بِٱلۡقِسۡطِۖ وَلَا يَجۡرِمَنَّكُمۡ شَنَـَٔانُ قَوۡمٍ عَلَىٰٓ أَلَّا تَعۡدِلُواْۚ ٱعۡدِلُواْ هُوَ أَقۡرَبُ لِلتَّقۡوَىٰۖ وَٱتَّقُواْ ٱللَّهَۚ إِنَّ ٱللَّهَ خَبِيرُۢ بِمَا تَعۡمَلُونَ

"O you who have believed, be persistently standing firm for Allah, witnesses in justice, and do not let the hatred of a people prevent you from being just. Be just; that is nearer to righteousness. And fear Allah; indeed, Allah is Acquainted with what you do."

So if you want to achieve quality, both in yourself and in a particular community and environment, you should be able to appreciate the spirit of glory with righteousness.

Regarding the description of the human terms of its relation to righteousness, then in fact to build an instrument towards that righteousness one must move from such human character since humans as a non-physical being cannot be fair but in fact they are unjust. The perspective on humans in the Qur'anic text is often associated with traits that can never be good. Humans / *insân* have one tendency, namely *kufr* or negative. So the

way to *taqwâ* actually is the opposite of the human / *insane* traits. Humans are mostly ungrateful (Q.s. al-'Âdiyat / 100: 6), unjust and ignorant (Q.s.al-Ahzâb / 33: 72), unjust and ungrateful (Q.s. Abraham / 14: 34).

إِنَّ ٱلۡإِنسَٰنَ لِرَبِّهِۦ لَكَنُودٞ ٦

"Indeed mankind, to his Lord, is ungrateful." Qs. al-'Adiyat/100:6)

إِنَّا عَرَضۡنَا ٱلۡأَمَانَةَ عَلَى ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِ وَٱلۡجِبَالِ فَأَبَيۡنَ أَن يَحۡمِلۡنَهَا وَأَشۡفَقۡنَ مِنۡهَا وَحَمَلَهَا ٱلۡإِنسَٰنُۖ إِنَّهُۥ كَانَ ظَلُومٗا جَهُولٗا ٧٢

"Indeed, we offered the Trust to the heavens and the earth and the mountains, and they declined to bear it and feared it; but man [undertook to] bear it. Indeed, he was unjust and ignorant."(al-ahzâb/33:72).

وَءَاتَىٰكُم مِّن كُلِّ مَا سَأَلۡتُمُوهُۚ وَإِن تَعُدُّواْ نِعۡمَتَ ٱللَّهِ لَا تُحۡصُوهَآۗ إِنَّ ٱلۡإِنسَٰنَ لَظَلُومٞ كَفَّارٞ ٣٤

"And He gave you from all you asked of Him. And if you should count the favor of Allah, you could not enumerate them. Indeed,

mankind is [generally] most unjust and ungrateful[59] *(Q.s.* Abraham *14:34)*

Humans / *insân* can also be seen from the nature of complaints.

۞ إِنَّ ٱلۡإِنسَٰنَ خُلِقَ هَلُوعًا ﴿١٩﴾ إِذَا مَسَّهُ ٱلشَّرُّ جَزُوعًا ﴿٢٠﴾ وَإِذَا مَسَّهُ ٱلۡخَيۡرُ مَنُوعًا ﴿٢١﴾

"Indeed, mankind was created anxious. When evil touches him, impatient, And when good touches him, withholding [of it]." (al-Ma'ârij/70:19-21)

Humans transgress and are arrogant because they think of themselves as being self-sufficient.

كَلَّآ إِنَّ ٱلۡإِنسَٰنَ لَيَطۡغَىٰٓ ﴿٦﴾ أَن رَّءَاهُ ٱسۡتَغۡنَىٰٓ ﴿٧﴾

"No! [But] indeed, man transgresses, Because he sees himself self-sufficient." (al-'Alaq/96:6-7),

[59] About favors, please refer back to the explanation about *dzât* in the discussion about *lubb* above, in the sub-section of "understanding the heart".

Humans do not want to be believers. The point is that humans are ungrateful in nature. So people who are inclined to the human nature / *insane,* will not change when given a warning. For them, whether or not you give them a warning or not, it makes no difference.

وَمَآ أَكۡثَرُ ٱلنَّاسِ وَلَوۡ حَرَصۡتَ بِمُؤۡمِنِينَ ١٠٣

"*And most of the people, although you strive [for it], are not believers*". *(Qs. Yusuf/12:103)*

إِنَّ ٱلَّذِينَ كَفَرُواْ سَوَآءٌ عَلَيۡهِمۡ ءَأَنذَرۡتَهُمۡ أَمۡ لَمۡ تُنذِرۡهُمۡ لَا يُؤۡمِنُونَ ٦

"*Indeed, those who disbelieve - it is all the same for them whether you warn them or do not warn them - they will not believe*." *(Q.s. al-Baqarah/2:6).*

In the Qur'an, the term *al-insân / al-nās* is revealed no less than 159 times. All of these text explain that human beings are not physical but of ungrateful nature[60]. Actually

[60] That is why the term kâfir does not have to be rushed to address different religious communities on an identity card because kufr is referring to the nature that exists in every soul. Compare with the the view of sufistic experts. In the word of Allah: " يَاأَيُّهَا الَّذِينَ ءَامَنُوا قَاتِلُوا الَّذِينَ يَلُونَكُمْ مِنَ الْكُفَّارِ وَلْيَجِدُوا فِيكُمْ غِلْظَةً وَاعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ, -- "O you who have believed, fight those adjacent to you of the disbelievers and let them

it originated from the elements in the human body. It means that humans accompany the elements or material creation of his body. As stated in a hadith that, " *innallâha khalaqa al-insâna min arba'ati asyyâ` min al-rîkhi wa al-mâ`i, wa al-thîni, wa al-nâri*, surely Allah made mankind from the four elements namely air, water, earth and fire[61]".

If we look closely, the four elements are the essence of the material for the human body. The essence of the four elements is translated by the Qur'anic text as " *sulâlatun min al-thîn* dan *sulâlatun min mâ`in mahîn* ". The creation of humans is from clay (Q.s. al-sajadah / 32: 7),

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find in you harshness. And know that Allah is with the righteous" Q.s. al-Taubah / 9: 123. About "the disbelievers adjacent to you", Ibn 'Arabi translates it as "the power of your desires into your infectious enemies. Ibn 'Arabî, Tafsîr Ibn' Arabî, Volume I, p. 298. A similar interpretation by al-Sulamî that lust is disbelief, then kill or fight it by doing things opposite of *kufr* that is to bring it into obedience to Allah, to be serious in His way as to eat from the halal, be honest, and act as ordered to be your behavior. Al-Sulamî, Tafsîr al-Sulamî wahuwa Haqâiq al-Tafsîr, Volume I, p. 292. Likewise al-Qushayr explained that *kâfir* is the closest enemy (al-aqrab) to the Muslim, that must be resisted, that is an infectious enemy, is his own desires so one must fight it. Al-Qusyairî, Tafsî al-Qusyairî, Volume I, p. 453

[61] The origin of the human creation was not from the wind-water-earth-fire, but of these four elements, namely *ruh raihan-rahmani-jasmani-idlafi*. These four souls are called *anâ sirruhû* (elements) as Muhammad said - I am the secret. It is these four *ruhs* that follow the Satan's worldly desires. Now satan's worldly desires are called insân / human, which is a negative element that is still passive. Later when the Rûh from Allah is blown into it, then the satan's worldly desires arise.

ٱلَّذِىٓ أَحۡسَنَ كُلَّ شَىۡءٍ خَلَقَهُۥۖ وَبَدَأَ خَلۡقَ ٱلۡإِنسَٰنِ مِن طِينٍ ٧

"Who perfected everything which He created and began the creation of man from clay."

This text refers to the creation of Adam. Then the offspring are made from the extracts of the filtered earth to the despicable essence of liquid, (Q.s. al-Sajadah / 32: 8, al-Mu'minûn / 23: 12).

ثُمَّ جَعَلَ نَسۡلَهُۥ مِن سُلَٰلَةٖ مِّن مَّآءٖ مَّهِينٖ ٨

"*Then He made his posterity out of the extract of a liquid disdained."* ***(Q.s. al-Sajadah / 32: 8***

وَلَقَدۡ خَلَقۡنَا ٱلۡإِنسَٰنَ مِن سُلَٰلَةٖ مِّن طِينٖ ١٢

"*And certainly did We create man from an extract of clay***"** (Q.s ***al-Mu'minûn / 23: 12)***

The extract of clay later becomes the extract of a liquid disdained. It is called a liquid disdained not because semen is unclean. Even according to the science of *fiqh*, semen is not unclean and does not have to be purified after

touching it. It also does not invalidate ablution when touched.

The description of the original elements of this human body in fact begins with the description of the Qur'anic text in Surah al-Thâriq (86: 5-7)

فَلْيَنظُرِ ٱلْإِنسَٰنُ مِمَّ خُلِقَ ۝٥ خُلِقَ مِن مَّآءٍ دَافِقٍ ۝٦ يَخْرُجُ مِنۢ بَيْنِ ٱلصُّلْبِ وَٱلتَّرَآئِبِ ۝٧

"*So let man observe from what he was created. He was created from a fluid, ejected, Emerging from between the backbone and the ribs.*"

He told humans to think about the origin of their creation. The explanation is that he was created from a fluid coming out of the male backbone and the female breast. It is later called semen, which is an extract of clay. What is it with that extract of clay?

In the extract of clay ejected from the backbone of the male and the female breast, there are four elements as described in the hadith above. It is not the four elements that have evolved into traits of disbelief, but in the four elements there is a secret that the soul accompanies each of these elements: The secret of the air is called *rûh raihân*, it is the air, the nature of desire namely selfishness. The desire

is in us because the air is filling the entire cavity in our body.

The secret of water is called *rûh rahmâni*, the one responsible for lust, which is the nature of arrogance. Lust is with us because the water element has become veins, brain, and bones in us.

The secret of the earth/clay is called *Rûh jasmânî*, becoming flesh/skin/hair on us, being responsible for worldly greed. The worldly greed is in us because the clay has become flesh, skin, and hair or scent on us.

The secret of fire is called *Rûh idlâfi*, responsible for evil, which is the trait of egotism. Evil is in us because fire has become blood flowing in us.

These four elements of the human body, which originate from the extract of the earth, and then produce two *nafs* as the personification of *kufr*, namely *nafs ammârat* and *nafs lawwâmat*, (Q.s. Yusuf / 12: 53, al-Qiyâmat / 75: 2)

۞ وَمَآ أُبَرِّئُ نَفۡسِيٓۚ إِنَّ ٱلنَّفۡسَ لَأَمَّارَةُۢ بِٱلسُّوٓءِ ...

"*And I do not acquit myself. Indeed, the soul is a persistent enjoiner of evil*"

وَلَآ أُقۡسِمُ بِٱلنَّفۡسِ ٱللَّوَّامَةِ ۝٢

"And I swear by the reproaching soul [to the certainty of resurrection]."

This *Nafs ammârat* arises from the unifying nature of arrogance and lust. The manifestation in human is being eaily annoyed, irritable and offended. While *nafs lawwâmat* emerges from its unifying nature of selfishness in the desire and the greed of the world. The hidden forms in the human beings are the attributes of *'ijib* (pride), riyâ` (praise-seeking), envy, slander, greed, arrogance.

So the body that appears with the above characters is the human being. Again that human is not physical but non physical. He is the "soft negative existentialist" as a form that is directly and completely opposite to *îmân*, that is the trust of Allah. He is the one whom Allah permits and authorizes to move the body as a place of dwelling.

b. *Mu'min*

Most of us used to associate the term *believers* with communist Muslims and with certain identities, or even obscurity with what a believer is. Is it a Muslim with his identity card, or in what form?

In the study of Hikmah, in order to understand the believer we must understand *îmân* which exists in the

human body. Suppose a person is called a believer (*mu'min*) when his faith or that *îmân* is actively in contact with God. Being in contact with God means *shalât*. It turns out that *shalât* is a believer not a human / *insân*.

قَدۡ أَفۡلَحَ ٱلۡمُؤۡمِنُونَ ١
ٱلَّذِينَ هُمۡ فِي صَلَاتِهِمۡ خَٰشِعُونَ ٢

"*Certainly will the believers have succeeded: They who are during their prayer humbly submissive.*" *(Qs. Al-Mu`minun/23;1-2)*

In this explanation, *îmân* must be understood as light and it is essentially the *Rûh*.

وَكَذَٰلِكَ أَوۡحَيۡنَآ إِلَيۡكَ رُوحٗا مِّنۡ أَمۡرِنَاۚ مَا كُنتَ تَدۡرِي مَا ٱلۡكِتَٰبُ
وَلَا ٱلۡإِيمَٰنُ وَلَٰكِن جَعَلۡنَٰهُ نُورٗا نَّهۡدِي بِهِۦ مَن نَّشَآءُ مِنۡ عِبَادِنَاۚ
وَإِنَّكَ لَتَهۡدِيٓ إِلَىٰ صِرَٰطٖ مُّسۡتَقِيمٖ ٥٢

"*And thus We have revealed to you an inspiration of Our command. You did not know what is the Book or [what is] faith, but We have made it a light by which We guide whom We will of Our servants. And indeed, [O Muhammad], you guide to a straight path*". *(Q.s. al-Syuuraa/42:52).*

In relation to what remembrance means in the above discussion, it essentially is *dhikr*. *Dhikr* is actually the core of *shalât* which canbe defined as contact. Therefore with this meaning of *shalât* there should be *shalât* in the thirteen pillars of prayer, in fasting and so on.

Why should there be *shalât* in all forms of worship? Because of all the forms of worship and goodwill aims to preserve the heart from its disease. The common cause of heart disease is the one called human/*insân* as described above. The heart disease is linked to *nafs ammârat* dan *nafs lawwâmat*. The heart can only be preserved with the help of Allah.

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱسۡتَجِيبُواْ لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمۡ لِمَا يُحۡيِيكُمۡۖ وَٱعۡلَمُوٓاْ أَنَّ ٱللَّهَ يَحُولُ بَيۡنَ ٱلۡمَرۡءِ وَقَلۡبِهِۦ وَأَنَّهُۥٓ إِلَيۡهِ تُحۡشَرُونَ ٢٤

"O you who have believed, respond to Allah and to the Messenger when he calls you to that which gives you life. And know that Allah intervenes between a man and his heart and that to Him you will be gathered." (Q.s. Al-Anfaal/8:24).

In fact, when we pray, we are invited to the place of prayer. At that place, the heart is separated from its disease. Bear in mind that *shalât* is not merely a prayer. If only performing the thirteen pillars of prayer but not having a heart contact with God, then it is not *shalât*. God

points to the place where the disease of the heart is removed.

وَنَزَعۡنَا مَا فِي صُدُورِهِم مِّنۡ غِلٍّ تَجۡرِي مِن تَحۡتِهِمُ ٱلۡأَنۡهَٰرُۖ وَقَالُواْ ٱلۡحَمۡدُ لِلَّهِ ٱلَّذِي هَدَىٰنَا لِهَٰذَا وَمَا كُنَّا لِنَهۡتَدِيَ لَوۡلَآ أَنۡ هَدَىٰنَا ٱللَّهُۖ لَقَدۡ جَآءَتۡ رُسُلُ رَبِّنَا بِٱلۡحَقِّۖ وَنُودُوٓاْ أَن تِلۡكُمُ ٱلۡجَنَّةُ أُورِثۡتُمُوهَا بِمَا كُنتُمۡ تَعۡمَلُونَ ٤٣

"And We will have removed whatever is within their breasts of resentment, [while] flowing beneath them are rivers. And they will say, "Praise to Allah, who has guided us to this; and we would never have been guided if Allah had not guided us. Certainly the messengers of our Lord had come with the truth." And they will be called, "This is Paradise, which you have been made to inherit for what you used to do." (Qs. Al-'A'raf/7:43)

This text refers to the place that turns out to be a place of prayer where the content of this heart is in contact with God. The place turns out to be the House of Allah.

وَإِذۡ جَعَلۡنَا ٱلۡبَيۡتَ مَثَابَةٗ لِّلنَّاسِ وَأَمۡنٗا وَٱتَّخِذُواْ مِن مَّقَامِ إِبۡرَٰهِـۧمَ مُصَلّٗىۖ وَعَهِدۡنَآ إِلَىٰٓ إِبۡرَٰهِـۧمَ وَإِسۡمَٰعِيلَ أَن طَهِّرَا بَيۡتِيَ لِلطَّآئِفِينَ وَٱلۡعَٰكِفِينَ وَٱلرُّكَّعِ ٱلسُّجُودِ ١٢٥

"And [mention] when We made the House a place of return for the people and [a place of] security. And take, [O believers], from the

standing place of Abraham a place of prayer. And We charged Abraham and Ishmael, [saying], "Purify My House for those who perform Tawaf and those who are staying [there] for worship and those who bow and prostrate [in prayer]." (Q.s. al-Baqarah/2:125)

The soul that is associated with its origin in the House of Allah is what distinguishes it from the ungrateful soul. It is thus very understandable of a hadith that says "*al-farqu bayna al-mu`min wa al-kâfir al-shalât…*, the difference between a believer and a disbeliever is *shalât*".

Therefore in order to get help from God, people who perform *shalât* or *dhikr* or make contact should seek help patiently. Such help serves as a warning so as not to ignore or forget yourself (Q.s.2: 44-45),

أَتَأۡمُرُونَ ٱلنَّاسَ بِٱلۡبِرِّ وَتَنسَوۡنَ أَنفُسَكُمۡ وَأَنتُمۡ تَتۡلُونَ ٱلۡكِتَٰبَۚ أَفَلَا تَعۡقِلُونَ ٤٤ وَٱسۡتَعِينُواْ بِٱلصَّبۡرِ وَٱلصَّلَوٰةِۚ وَإِنَّهَا لَكَبِيرَةٌ إِلَّا عَلَى ٱلۡخَٰشِعِينَ ٤٥

"Do you order righteousness of the people and forget yourselves while you recite the Scripture? Then will you not reason? And seek help through patience and prayer, and indeed, it is difficult except for the humbly submissive [to Allah]" (Q.s. al-Baqarah/2:44-45)

The *îmân* that can relate to his Lord is the one that restrain the human traits. It is the soul that restrains itself from the human nature (satan's worldly desires). In fact the *îmân* according to Q.s. al-Syûrâ / 42: 52 above is the *Rûh*.

So, in our effort to relate ourselves we are helped by God. That is why our hearts are protected from disbelief. Only then can we become righteous. So actually humans cannot and will never fear God or care for themselves. It is humans themselves that destroy righteousness. But the devout or the self-preserving is the believer, the *îmân* or the *Rûh* that actively connects himself with God as the source of his existence.

5. Understading Satan and his Gates

This discussion on the term "satan" was originally inspired by the hadith which is always read in the month of Ramadan. That " *idzâ dakhala* Ramadâna *futihat abwâbu al-jannati wa ghulliqat abwâbu al-nâri wa sulsilat al-syayâthîn*, when entering Ramadan, the gates of heaven are open and the gates of hell are closed and satan is shackled".

In this hadith there is a phrase "Satan is shackled". The question arises in our mind about the state of Satan being shackled. But the question that is least raised and very rarely explained is, what is Satan? What does he look like? how do you recognize him?

So far, what we hear and read most often is only about the story that Satan exists. But when asked to anyone, even the oldest, how many times have you seen Satan? The answer is that they have never seen let alone met him. We also must be wondering all this time even though the question is often hidden. What is it like that Satan is shackled in the month of Ramadan.

Satan is mentioned 88 times in the description of the text in the Qur'an. Actually where is Satan? A hadith says that "Satan exists and deceives you through your veins, then narrow his path with *shiyâm*". This is in line with other traditions that "the origin of the creation (of humans) from four elements namely air, water, earth and fire". These four elements are contained in the extract of clay which then becomes an extract of disdained liquid (Q.s. al-Sajadah / 32: 8; al-*Mu`min*un / 23: 12) as detailed above described in the discussion about *îmân* and *insân*. Namely, of the four elements that later became the origins for the creation of humans as *Kufr* traits within themselves.

It turns out that Satan is in our body because of the fire element[62] which has become blood in us. There is a secret to the fire that is *Rûh idlâfi*. The most negative potential of this *Rûh idlâfi* is the trait of egotism. But that potential does not arise before anyone moves it. Like a person who sleeps, there is blood in them but their

[62] The fire element is that of fire, not fire of the origin of blood. The one of the fire is the *ruh Idlâfi*, it holds the devil. Then when Rûh, which comes from Allah, enters the body, there will be selfishness.

potential does not work. Then, if the soul re-enters the body as we wake up, then that potential becomes active and functional. Thus it is said that before the *Rûh* or the soul was breathed, the baby in its mother's womb does not move. This fact is that when the baby was under 14 weeks old, it has not moved. While according to hadith, the *Rûh* is breathed into a fetus as revealed in Q.s. 32: 9 when it is four months and ten days old.

Back to the discussion about Satan, in fact he is not a form of being outside this soul. Satan is the name of the whisper and the name of the work of the devil. Satan is an act in the form of *nafs ammāraṯ* and *nafs lawwāmaṯ*. The two *nafs* described earlier are the manifestation of all negative potentials, namely deviance or *kufr*. He is actually the name of the whisper of the *izâzil* devil which is the devil who was isolated from his original community of angels (Q.s. al-Baqarah / 2: 34) because of his arrogance and defiance. Actually, if we look deeper that the negative potential in the form of *insân* as described above, it is not active. For example, the dead or sleeping people have nothing negative. However, when the *Rûh* enters the body in the morning, it is moved in a negative color. So in fact the negative entity in us, i.e. the *Rûh*, is the one that uses the negative qualities available to a human in his body. That is why Satan is really an ignorant soul who forgets his own nature and is influenced and then uses the *insân* nature.

The manifestation of Satan in humans is in the forms of: *first*, angry people who certainly lead to evil (Q.s. AL-Baqarah / 2: 168-169; Yusuf / 12: 53). Second, in the forms of evil: Satan whispers to arouse lust, especially for something forbidden (Q.s. al-A'raf / 7: 20); manifests in usurers (Q. al-Baqarah / 2: 275); manifests in alcoholic drinkers and the like, gamblers, idolaters, and fate drawers (Q.s. al-Maidah / 5: 90); Satan manifests in humans which causes animosity and hatred Q.s. al-Maidah / 5: 91).

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِنَّمَا ٱلۡخَمۡرُ وَٱلۡمَيۡسِرُ وَٱلۡأَنصَابُ وَٱلۡأَزۡلَٰمُ رِجۡسٞ مِّنۡ عَمَلِ ٱلشَّيۡطَٰنِ فَٱجۡتَنِبُوهُ لَعَلَّكُمۡ تُفۡلِحُونَ ٩٠ إِنَّمَا يُرِيدُ ٱلشَّيۡطَٰنُ أَن يُوقِعَ بَيۡنَكُمُ ٱلۡعَدَٰوَةَ وَٱلۡبَغۡضَآءَ فِي ٱلۡخَمۡرِ وَٱلۡمَيۡسِرِ وَيَصُدَّكُمۡ عَن ذِكۡرِ ٱللَّهِ وَعَنِ ٱلصَّلَوٰةِۖ فَهَلۡ أَنتُم مُّنتَهُونَ ٩١

"*O you who have believed, indeed, intoxicants, gambling, [sacrificing on] stone altars [to other than Allah], and divining arrows are but defilement from the work of Satan, so avoid it that you may be successful. Satan only wants to cause between you animosity and hatred through intoxicants and gambling and to avert you from the remembrance of Allah and from prayer. So will you not desist? (Q.s. al-Mâidah/5:90-91)*

Third, another form of Satan's acts is evident in liars and sinners, as it is contained in the text of the following

verses in the surah which means the Poets (al-Syu'araa` / 26: 221-226)

هَلۡ أُنَبِّئُكُمۡ عَلَىٰ مَن تَنَزَّلُ ٱلشَّيَٰطِينُ ﴿٢٢١﴾ تَنَزَّلُ عَلَىٰ كُلِّ أَفَّاكٍ أَثِيمٍ ﴿٢٢٢﴾ يُلۡقُونَ ٱلسَّمۡعَ وَأَكۡثَرُهُمۡ كَٰذِبُونَ ﴿٢٢٣﴾ وَٱلشُّعَرَآءُ يَتَّبِعُهُمُ ٱلۡغَاوُۥنَ ﴿٢٢٤﴾ أَلَمۡ تَرَ أَنَّهُمۡ فِي كُلِّ وَادٖ يَهِيمُونَ ﴿٢٢٥﴾ وَأَنَّهُمۡ يَقُولُونَ مَا لَا يَفۡعَلُونَ ﴿٢٢٦﴾

"Shall I inform you upon whom Satans descend?; They descend upon every sinful liar. They pass on what is heard, and most of them are liars. And the poets - [only] the deviators follow them; Do you not see that in every valley they roam. And that they say what they do not do? (al-Syu'arâ`/26:221-226

All of the content of the Qur'anic text description above illustrates the reality of the details of *nafs ammârat* dan *nafs lawwâmat* as previously described. When carefully traced in the description of the text in the Qur'an, there are many more real forms of Satan that appear in behavior. The act indicates his name. Actually what is told by the Qur'an text is his actions. Actions that designate names such as lies etc. Lying means Satan. He (Satan) is not the culprit, but the name of an action. Satan is the name of the whispers and evil deeds. It is Satan who tells lies.

So, if there is a guide in the Qur'anic text which states "do not follow in the footsteps of Satan" means, "do not

follow in the footsteps of the devil" in which the act of the devil is called Satan. Therefore Allah calls him a clear enemy like the example in the text below (Q.s. al-Baqarah / 2: 168, 208),

يَٰٓأَيُّهَا ٱلنَّاسُ كُلُواْ مِمَّا فِي ٱلۡأَرۡضِ حَلَٰلٗا طَيِّبٗا وَلَا تَتَّبِعُواْ خُطُوَٰتِ ٱلشَّيۡطَٰنِۚ إِنَّهُۥ لَكُمۡ عَدُوّٞ مُّبِينٌ ١٦٨

"*O mankind, eat from whatever is on earth [that is] lawful and good and do not follow the footsteps of Satan. Indeed, he is to you a clear enemy.*"

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱدۡخُلُواْ فِي ٱلسِّلۡمِ كَآفَّةٗ وَلَا تَتَّبِعُواْ خُطُوَٰتِ ٱلشَّيۡطَٰنِۚ إِنَّهُۥ لَكُمۡ عَدُوّٞ مُّبِينٞ ٢٠٨

"*O you who have believed, enter into Islam completely [and perfectly] and do not follow the footsteps of Satan. Indeed, he is to you a clear enemy.*"

If in one hadith it is stated that Satan is shackled in the month of Ramadan. By knowing what Satan is, where he is, and what he looks like, we can fast in the Ramadan restraining ourselves or the *Rûh* whose will is bad because it uses the Satan's desires.

However, such restraint cannot be done alone but we must bring it before Allah. Come before Allah while

establishing a contact with Him. At that time we ask for His help so that this devil who is not very far from us can be separated from us. That way this heart can really be preserved from deception. If this heart is preserved we will become *taqwâ*.

In adiition, in fact if you look at the events of Prophet Adam, there was an easy gate and could not be rejected by all humans. There is a statement of the hadith that the path of Satan is in the veins. The Hadith is relevant to other hadiths contained in the book *al-Thib* by al-Suyuthî: *khalaqa Allah al-insâna min arba'ati asyyâ` min al-mâI wa al-thīni wa al-rīhi wa al-nāri*, Allah created man from four elements namely from water, earth, air and fire. As described above, Satan is actually the name of the whisper and the act of the *izazil* devil who was isolated because of his arrogance in the form of being arrogant and feeling better than other creations (Q.s. al-A'raf / 7: 12). Actually at this time, it was not because of his actions that Satan became isolated, but because of this isolation he himself became a devil. Because the *Rûh* is attached to the human breast and cannot know how to return to its original place, he becomes ignorant and follows or uses the *inâniyaṯ* nature, making himself a devil.

As explained above, Satan is in us because the fire element has become blood in our body. For it there is a secret called *Rûh idlâfî*. This secret is if the *Rûh* enters him then there is a character of selfishness. So the real form of

Satan in us is the nature of selfishness in various forms. Like the previous description, this collaborative friend of Satan is the desire to manifest into the nature of *ammârat* (Q.s. Yusuf / 12:53). Lust is in us because the water element has become a vein, brain and bone I our body. So lust is definitely related to nerves, mind and bones. What is dangerous about lust is the nature that it creates, namely arogance. This trait arises because there is a secret in water that is *Rûh rahmânî*. So, lust 'works' on affection. This passion is the main reason for the existence of the law of marriage so that humans are not wild with it.

When God commanded man to know the origin of his creation, it is evident that he was created from a liquid ejected from the male backbone and the female breast (Q.s. al-Thariq / 86: 5-7). The ejected liquid is called the extract of liquid disdained (Q.s. al-Sajadah / 32: 8). It is derived from the extract of clay (Q.s. al-*Mu`min*un / 23: 12). This piece of clay is in accordance with the hadith above that is assembled in these four elements.

In the Q.s. al-A'raf / 7: 19-22 it is described:

وَيَٰٓـَٔادَمُ ٱسۡكُنۡ أَنتَ وَزَوۡجُكَ ٱلۡجَنَّةَ فَكُلَا مِنۡ حَيۡثُ شِئۡتُمَا وَلَا تَقۡرَبَا هَٰذِهِ ٱلشَّجَرَةَ فَتَكُونَا مِنَ ٱلظَّٰلِمِينَ ﴿١٩﴾ فَوَسۡوَسَ لَهُمَا ٱلشَّيۡطَٰنُ لِيُبۡدِيَ لَهُمَا مَا وُۥرِيَ عَنۡهُمَا مِن سَوۡءَٰتِهِمَا وَقَالَ مَا نَهَىٰكُمَا رَبُّكُمَا عَنۡ هَٰذِهِ ٱلشَّجَرَةِ إِلَّآ أَن تَكُونَا مَلَكَيۡنِ أَوۡ تَكُونَا مِنَ

ٱلۡخَٰلِدِينَ ٢٠ وَقَاسَمَهُمَآ إِنِّي لَكُمَا لَمِنَ ٱلنَّٰصِحِينَ ٢١
فَدَلَّىٰهُمَا بِغُرُورٖۚ فَلَمَّا ذَاقَا ٱلشَّجَرَةَ بَدَتۡ لَهُمَا سَوۡءَٰتُهُمَا وَطَفِقَا
يَخۡصِفَانِ عَلَيۡهِمَا مِن وَرَقِ ٱلۡجَنَّةِۖ وَنَادَىٰهُمَا رَبُّهُمَآ أَلَمۡ أَنۡهَكُمَا عَن
تِلۡكُمَا ٱلشَّجَرَةِ وَأَقُل لَّكُمَآ إِنَّ ٱلشَّيۡطَٰنَ لَكُمَا عَدُوّٞ مُّبِينٞ ٢٢

"And "O Adam, dwell, you and your wife, in Paradise and eat from wherever you will but do not approach this tree, lest you be among the wrongdoers.[63] *But Satan whispered to them to make apparent to them that which was concealed from them of their private parts. He said, "Your Lord did not forbid you this tree except that you become angels or become of the immortal. And he swore [by Allah] to them, "Indeed, I am to you from among the sincere advisors." So he made them fall, through deception. And when they tasted of the tree, their private parts became apparent to them, and they began to fasten together over themselves from the leaves of Paradise. And their Lord called to them, "Did I not forbid you from that tree and tell you that Satan is to you a clear enemy?"*

There are four important terms in the text of the Qur'an above, namely: Adam and his spouse, the tree, Satan, and nakedness. Many stories say it looks like Satan is another person who chatted with Adam. In fact, Satan is a whisper in the breast of Adam. Actually Adam was the one who had a wish in his breast and he murmured /

[63] It turns out that the wrongdoers found in Q.s. al-Rûm / 30: 29 are those who follow their desires.

whispered how beautiful Eve was. He whispered because he was using the nature of lust that was indeed in his breast. Adam was affected in the form of a strong sense of affection and desire for his partner.

In this context, I deliberately did not use the word "wife", because it turns out that at that time Eve had not become Adam's wife because they had not been married. Satanic persuasion that is a whisper in his breast made them look at their genitals. Then both of them were persuaded to feel the forbidden tree. What we must pay attention to is that the text reads "… *he made them fall, through deception. And when they tasted of the tree, their private parts became apparent to them, and they began to fasten together over themselves from the leaves of Paradise* ". Guess what they both had done.

Why were both of them prohibited from approaching the tree? It turns out that each of them was a tree prohibiting each other. Also both of them each had fruit that made them attracted to each other. The attraction was very strong because they had not been married. It means that it was not permissible to approach the tree, let alone taste the fruit, i.e. the pleasure of the tree. It turns out that the tree grew upside down. Guess: "it has scales but isn't a fish, and an umbrella but isn't king. What pineapple is it?

So the main gate of Satan to humans is lust, that is, attraction for the opposite sex. If we can be honest, in fact this is one the most difficult tests in life. Even the greediest man would fall for this desire trap. Be it being submissive to his wife's will as a person who always seeks attention,

and to look for new fields, cutting down the forbidden tree on it, as a stopover spouse.

Brief description, Adam was thrown out of heaven - not fell down from there because heaven is not a level-up. Then after three hundred years circling in the valley which would become the center of the earth or the axis of the world - which is today called "the zero magnetic area" around the Kaaba, Adam after being appointed by Gabriel met his partner in the Jabal Rahmah. It was there that Adam was married to Eve with his dowry of blessings upon Muhammad s.a.w seven times. There also Adam became the first human to know *(ma'rifaṯ)* his Lord, (later there will be a special description of this subject). Because of that, the field around the Jabal Rahmah is called the ‘Arafaṯ field. It shows that the pilgrimage present there must begin by getting to know who is being spied on from afar. In what direction should the spy be directed? Who should be known and should be spied on? Look again at the description of "*al-hajju‘ arafaṯ* ". The pilgrims later must know the House of Allah before carrying out the *shari'ah fiqhiyah* ritual (Q.s.li ‘imrân / 3: 96-97).

6. Satan Peeks on *Dhikr*

What I mean by this sub-title is that Satan always watches those who remember Allah. On the contrary, Satan cannot actually peek. We are actually tempted— to

submit to Satan. This article aims at further examining the Satan's relationship with the minority within the scope of truth claims. As previously stated, Satan is the dominant substance of disbelief in us. He is the agent of selfishness and arrogance because he is the name of whisperings and evil deeds that bring out the egotism in humans. This character constitutes the essence of *ammâraṯ* (Q.s. Yusuf / 12: 53). Whereas the nature of arrogance falls into the *nafs lawwâmaṯ* (Qs al-Qiyâmaṯ / 75: 2), it is the nature of *'ajib* - narcissism, riyâ` - praise-seeking, envy, slander, greed, arrogance. In fact, these *nafs ammâraṯ* dan *lawwâmaṯ* are the whole form of Satan.

These are the nature that keeps us in each and every situation without distance and pause. Whenever we ignore these traits we are immediately taken over (Q.s. al-Zukhrûf / 43: 36-37). So Satan takes over the role of the *muthmainnaṯ* soul – i.e. the peaceful soul in remembrance of Allah.

ٱلَّذِينَ ءَامَنُواْ وَتَطۡمَئِنُّ قُلُوبُهُم بِذِكۡرِ ٱللَّهِۗ أَلَا بِذِكۡرِ ٱللَّهِ تَطۡمَئِنُّ ٱلۡقُلُوبُ ٢٨

"Those who have believed and whose hearts are assured by the remembrance of Allah . Unquestionably, by the remembrance of Allah hearts are assured."(Q.s. al-Ra`d/13:28).

It means that Satan is never unaware in the slightest bit of his peek, while we are always careless and negligent.

Why does Satan never get tired of watching us? In fact, it is because *nafs ammârat* dan *nafs lawwâmat* are not being separated or being driven away by ourselves, as they are firmly attached to this body. We ourselves are whispering, because we are adapting ourselves to him. Satan is actually passive.

In order for us not to be negligent, we have been instructed to always remember Allah, i.e. through *Dhikr*. Those who purify themselves and remember the name of their Lord, establish prayer have surely succeeded (Q.s. al-A'lâ / 87: 14-15).

قَدۡ أَفۡلَحَ مَن تَزَكَّىٰ ١٤ وَذَكَرَ ٱسۡمَ رَبِّهِۦ فَصَلَّىٰ ١٥

"*He has certainly succeeded who purifies himself. And mentions the name of his Lord and prays*"

When neglectful in prayer, it will only bring us to the hell of *wail* (Qs. 107: 4-5) and punishment for disbelief (Q.s. al-Anfâl / 8: 35),

وَمَا كَانَ صَلَاتُهُمۡ عِندَ ٱلۡبَيۡتِ إِلَّا مُكَآءٗ وَتَصۡدِيَةٗۚ فَذُوقُواْ ٱلۡعَذَابَ بِمَا كُنتُمۡ تَكۡفُرُونَ ٣٥

"*And their prayer at the House was not except whistling and handclapping. So taste the punishment for what you disbelieved*." *(al-Anfâl/8:35)*

These paragraphs all emphasize what I mean that *dhikr* does not mean "mentioning," but "remembering." *Dhikr* is a performance in the heart in the presence of Allah. Therefore it is often thought that simply saying the words of a particular sentence is not the solution to keep us from Satan's claws because words alone cannot reach Allah.

In another text as mentioned above, Satan will penetrate the heart and be the companion of life when we are neglectful.

وَمَن يَعۡشُ عَن ذِكۡرِ ٱلرَّحۡمَٰنِ نُقَيِّضۡ لَهُۥ شَيۡطَٰنٗا فَهُوَ لَهُۥ قَرِينٞ .
وَإِنَّهُمۡ لَيَصُدُّونَهُمۡ عَنِ ٱلسَّبِيلِ وَيَحۡسَبُونَ أَنَّهُم مُّهۡتَدُونَ

"And whoever is blinded from remembrance of the Most Merciful - We appoint for him a devil, and he is to him a companion. And indeed, Satans avert them from the way [of guidance] while they think that they are [rightly] guided". *(Q.s. 43: 36-37).*

This is exactly what I mean that Satan is the companion of those who do not remember God. Unfortunately, we often claim to be the ones who are being

guided or who think we are right when we are acting as Satan. In reality, a lot of people are angry, for example, but feel they are doing the right thing. More and more people mistreat others in the name of defending the truth. They even kill each other but claim it in the name of the truth. Such acts are in fact Satan.

In fact, like some earlier explanation that Satan is not the subject but the name of whispering and demonic acts. Actually, it is the self-indulgent soul that brings forth the act called Satan. So ignorance is the gate to the action of Satan. Whereas the negligent soul is called Satan because of negligence, they are inclined toward their own *insâniyaṯ* nature, and then a satanic act arises.

7. *Maghfiraṯ* / Forgiveness

The description of Adam and the gate of Satan above confirm that Adam was persuaded by his own desire whispered within his breast. Then he violated God's prohibition to approach the tree. The series of text in the Qur'an about Adam, Eve, and Satan came to the description of the 23rd text of the Surah al-A'raf. The text illustrates that Adam and Eve committed injustice, the darkness of the heart. The wrongdoer was described a person who followed his desires.

بَلِ ٱتَّبَعَ ٱلَّذِينَ ظَلَمُوٓاْ أَهۡوَآءَهُم بِغَيۡرِ عِلۡمٖۖ فَمَن يَهۡدِي مَنۡ أَضَلَّ ٱللَّهُۖ وَمَا لَهُم مِّن نَّٰصِرِينَ ٢٩

"But those who wrong follow their [own] desires without knowledge. Then who can guide one whom Allah has sent astray? And for them there are no helpers".(al-Rûm/30:29)

After committing the injustice, Adam was guided and received a few words from his Lord.

فَتَلَقَّىٰٓ ءَادَمُ مِن رَّبِّهِۦ كَلِمَٰتٖ فَتَابَ عَلَيۡهِۚ إِنَّهُۥ هُوَ ٱلتَّوَّابُ ٱلرَّحِيمُ ٣٧

"Then Adam received from his Lord [some] words, and He accepted his repentance. Indeed, it is He who is the Accepting of repentance, the Merciful."(Q.s. 2:37)

Upon receiving the words, Adam begged for forgiveness, recited the words he received, then performed *istighfâr* to ask for God's mercy. They both said:

قَالَا رَبَّنَا ظَلَمۡنَآ أَنفُسَنَا وَإِن لَّمۡ تَغۡفِرۡ لَنَا وَتَرۡحَمۡنَا لَنَكُونَنَّ مِنَ ٱلۡخَٰسِرِينَ ٢٣

"*They said, "Our Lord, we have wronged ourselves, and if You do not forgive us and have mercy upon us, we will surely be among the losers." (Q.s. al-A'râf/7:23).*

If we associate it with Ramadân, for example, Satan is chained up. Then the third ten days are called the liberation of the fire of hell, '*itqun min al-nâr*. Previously called the forgiveness phase, *maghfira*ṯ. There is a connection between forgiveness and preserved from hell fire. That is, if we do not receive forgiveness then we will not be free from the fire of hell. In connection with the worship in Ramadân, it is necessary that these practices become a step towards God and then obtain His forgiveness. But Allah does not accept a person if he is not purified. *Shiyâm* ramadhân aims to purify the human being, furified of his heart disease. Because that month the believers were obliged to restrain their desires. On the contrary, a believer in fact must restrain himself from lust.

That is why, it is not the Ramadan that is holy, nor is it the month of forgiveness and blessings. Except for those who fast, perform *tarawih* prayers, and pay alms; they are purified, blessed and forgiven of their past sins.

Therefore, *shiyâm* not only abstain from eating and drinking, but withholding the traits of disbelief, which are a disease in the heart within the breast. That means *shiyâm* is different from *imsâk*. *Shiyâm* is refraining from leaning toward Satan's worldly-desires. While *imsâk* means

abstaining from eating and drinking. A righteous person required from the worship of *shiyâm* in Ramadân is the one who can protect himself from the heart disease. This righteousness not only means to fear God but also to protect one's heart.

The relationship between righteousness and forgiveness is described in Q.s. Ali Imran / 3: 133-134:

وَسَارِعُوٓاْ إِلَىٰ مَغۡفِرَةٖ مِّن رَّبِّكُمۡ وَجَنَّةٍ عَرۡضُهَا ٱلسَّمَٰوَٰتُ
وَٱلۡأَرۡضُ أُعِدَّتۡ لِلۡمُتَّقِينَ ١٣٣ ٱلَّذِينَ يُنفِقُونَ فِي ٱلسَّرَّآءِ وَٱلضَّرَّآءِ
وَٱلۡكَٰظِمِينَ ٱلۡغَيۡظَ وَٱلۡعَافِينَ عَنِ ٱلنَّاسِۗ وَٱللَّهُ يُحِبُّ ٱلۡمُحۡسِنِينَ
١٣٤

"And hasten to forgiveness from your Lord and a garden as wide as the heavens and earth, prepared for the righteous. Who spend [in the cause of Allah] during ease and hardship and who restrain anger and who pardon the people - and Allah loves the doers of good".

It means that forgiveness is provided to the righteous. The instrument of righteousness is Ramadân with *shiyâm* in it. So we have to really understand this *shiyâm* so that we can achieve righteousness, and then receive forgiveness. Then this hadith says, "*Whoever* observes *fasts* during *the* month of Ramadan out of sincere *faith*, and hoping to attain Allah's rewards, then all *his past sins* will be *forgiven*." Basically, Ramadân aims to

get rid of Satan in his soul because he is the one who incite humans to commit transgression.

In the next instrument, there is a connection between being righteous with the *kaifiyat* or a way to receive forgiveness. That righteousness is a guarantee of salvation. The way to become righteous is to follow the righteous according to the text in the Qur'an that the righteous are the path to Allah. Let's look at the following text.

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱتَّقُواْ ٱللَّهَ حَقَّ تُقَاتِهِۦ وَلَا تَمُوتُنَّ إِلَّا وَأَنتُم مُّسۡلِمُونَ ١٠٢ وَٱعۡتَصِمُواْ بِحَبۡلِ ٱللَّهِ جَمِيعٗا وَلَا تَفَرَّقُواْۚ وَٱذۡكُرُواْ نِعۡمَتَ ٱللَّهِ عَلَيۡكُمۡ إِذۡ كُنتُمۡ أَعۡدَآءٗ فَأَلَّفَ بَيۡنَ قُلُوبِكُمۡ فَأَصۡبَحۡتُم بِنِعۡمَتِهِۦٓ إِخۡوَٰنٗا وَكُنتُمۡ عَلَىٰ شَفَا حُفۡرَةٖ مِّنَ ٱلنَّارِ فَأَنقَذَكُم مِّنۡهَاۗ كَذَٰلِكَ يُبَيِّنُ ٱللَّهُ لَكُمۡ ءَايَٰتِهِۦ لَعَلَّكُمۡ تَهۡتَدُونَ ١٠٣

"O you who have believed, fear Allah as He should be feared and do not die except as Muslims [in submission to Him]. And hold firmly to the rope of Allah all together and do not become divided. And remember the favor of Allah upon you - when you were enemies and He brought your hearts together and you became, by His favor, brothers. And you were on the edge of a pit of the Fire, and He saved you from it. Thus does Allah make clear to you His verses that you may be guided."(Q.s. Ali 'Imran/3:102-103)

To be righteous, we must hold firmly to the rope of Allah. And the path to Allah is Muhammad s.a.w as *wasîlat*

to Allah (Q.s. al-Mâidaṯ / 5: 35). The one with the rope of Allah is the one who is brought to Muhammad s.a.w. to reach Allah because the patient man is Muhammad. The righteous receive guidance. This position of the righteous is what we are discussing in order to receive forgiveness. These righteous people are called the *auliyâ-anbiyâ`*.

Earlier it was mentioned that forgiveness is sought because of the injustice committed. Relating to the Messenger of God as being in the form of the rope of Allah, when a believer who commits sin or injustice, he must come to the Messenger who is *auliyâ`-anbiyâ`*. That is the form or way of repentance to Allah. This is what the instrument of how to repent to Allah for forgiveness.

وَمَآ أَرۡسَلۡنَا مِن رَّسُولٍ إِلَّا لِيُطَاعَ بِإِذۡنِ ٱللَّهِۚ وَلَوۡ أَنَّهُمۡ إِذ ظَّلَمُوٓاْ أَنفُسَهُمۡ جَآءُوكَ فَٱسۡتَغۡفَرُواْ ٱللَّهَ وَٱسۡتَغۡفَرَ لَهُمُ ٱلرَّسُولُ لَوَجَدُواْ ٱللَّهَ تَوَّابٗا رَّحِيمٗا ٦٤

"And We [64] *did not send any messenger except to be obeyed by permission of Allah* [65]*. And if, when they wronged themselves, they*

[64] In the "Understanding the Science of Wisdom" section at the beginning of this book, and in the epilogue especially in the discussion of Allah-Muhammad-Mukmin, I explain that the word "We" in the Quranic texts explains the Essence of *Dzât* on *shifat*. These Dzat and Shifat are Allah and Muhammad (non-physical). It means that the apostle referred to in the text above refers to the messenger of God, one of the *auliyâ-anbiyâ`*.

[65] In the sub-section of *Understanding îmân* above, it has been discussed that with Allah's permission is in the form of Rûh, whereas

had come to you, [O Muhammad], and asked forgiveness of Allah and the Messenger had asked forgiveness for them, they would have found Allah Accepting of repentance and Merciful.. (Qs. Al-Nisâ`/4:64)

The paragraph above talks about forgiveness and who can get it. Now let's talk about the forgiveness of sins. If Allah gives forgiveness then there are no more sins. It means that all sins are forgiven. But we must understand that it is not the sin that is forgiven but the sinner that is forgiven. There is a condition that the one seeking forgiveness must be a believer. In the Q.s. al-Nisâ` / 4: 48 it is explained that God does not forgive polytheists but forgives other than polytheists, i.e. the believers. Polythesists are the ones who disbelieve / *kâfir*. When reading the term *kâfir,* we should not look outside ourselves. Because according to the Qur'anic text the disbelief may be in our soul, which is the form of Satan's worldly desires.

هُوَ ٱلَّذِى خَلَقَكُمۡ فَمِنكُمۡ كَافِرٞ وَمِنكُم مُّؤۡمِنٞۚ وَٱللَّهُ بِمَا تَعۡمَلُونَ بَصِيرٞ ٢

the Rûh is a believer. So the text above means that the believers are ordered to follow the Messenger.

"It is He who created you, and among you is the disbeliever, and among you is the believer. And Allah, of what you do, is Seeing." (Q.s. al-Taghâbûn/64:2)

Regarding the forgiveness of sins, Q.s. al-Nisâ` / 4: 48 above is often misunderstood. Among the effects of this misunderstanding is that we are allowed to commit sins. The misconception is that "God does not forgive the sin of polytheism (*shirk*) but forgives sins other than shirk". It means that with such translation, only the sin of shirk cannot be committed, while others such as adultery, gambling, corruption, etc. can.

Whereas in the text, there is no word "*itsmun"* or sin. The word "*an yushraka*" there refers to the perpetrator or *ism fâ'il*. So other than the polythesist is the believer. So the true believer is forgiven. Who is a believer? As explained above, a believer is a person who understands prayer, which is how he connects his heart to God. So interpreting the text with the addition of the word "sin" in the translation is misleading and very dangerous.

For a minimum target, for those who believe that Ramadân is a month of forgiveness, by practicing purely in this month we will be preserved from stinginess, anger, and vengeance (Q.s. 3: 133-134). This is what is required to receive forgiveness from Allah. The traits mentioned above are characters of Satan in everyday life, and it is a form of

shirk. If those traits are still with us, then we are far from forgiveness, and certainly not free from the fire of hell.

8. Mercy, Bounty and Blessing

In the preceding section, it is argued that we can refrain from the *nafs ammârat* dan *nafs lawwamât* which must be with the intervention of Allah since only He can do it (Q.s. al-Anfâl / 8: 24). There has to be a question, how can we get that intervention. It is through His intervention that we can refrain from the human nature of disbelief. As described above, make patience and prayer a helper. Of course the prayer that leads to receiving the help of God when one is humbly submissive (*khushu'*) in it. Then *khusyu*' is very much related to the "place where we receive mercy of Allah which is His love. (Q.s. al-Baqarah / 2: 45-46).

وَٱسۡتَعِينُواْ بِٱلصَّبۡرِ وَٱلصَّلَوٰةِۚ وَإِنَّهَا لَكَبِيرَةٌ إِلَّا عَلَى ٱلۡخَٰشِعِينَ * ٱلَّذِينَ يَظُنُّونَ أَنَّهُم مُّلَٰقُواْ رَبِّهِمۡ وَأَنَّهُمۡ إِلَيۡهِ رَٰجِعُونَ

"And seek help through patience and prayer, and indeed, it is difficult except for the humbly submissive [to Allah]; Who are certain that they will meet their Lord and that they will return to Him"

What does the sub-title above have to do with prayer as a solution and how to get God's help? Mercy

here does not mean as it has do far been understood in terminology only. That mercy is actually not material but is non-material in nature. It is as a performance of prayer that reaches God. It is also often interpreted that the material is actually different from the actual mercy according to the Hikmah approach. The material is actually called a gift or fadllun in the language of the Qur'anic text.

فَإِذَا قُضِيَتِ ٱلصَّلَوٰةُ فَٱنتَشِرُواْ فِى ٱلۡأَرۡضِ وَٱبۡتَغُواْ مِن فَضۡلِ ٱللَّهِ وَٱذۡكُرُواْ ٱللَّهَ كَثِيرًا لَّعَلَّكُمۡ تُفۡلِحُونَ ١٠

"*And when the prayer has been concluded, disperse within the land and seek from the bounty of Allah, and remember Allah often that you may succeed.". (Q.s. al-Jumu'ah/62:10)*

The bounty is something that can be sought and worked out in the form of worldly sustenance, knowledge, life partner, etc. Whereas the mercy of non-material nature is concerned with the purpose of the resurrection of Muhammad s.a.w. In the Q.s. al-Ahzab / 33: 43, it is shown that with the blessing of the prophet, he is the Messenger of Allah who has mercy on us. That mercy is in the form of " *liyukhriju al-nâs min al-zhulumâti ilâ al-nûr*, that is, bringing our soul from darkness to light". Thus, it is this mercy that the Messenger was sent to us. The Messenger of Allah is the mercy to the worlds" -"*wa mâ arsalnâka illâ*

*rahmatan lil'âlamîn, (*And We have not sent you, [O Muhammad], except as a mercy to the worlds, Q.s. al-Anbiyâ`/21: 107)

To the worlds, of course, is not for the universe because it is beyond human ability to receive guidance. Also because what is in the darkness is not a mountain of wood, and of animals, but the believer who is in the human body. Humans / *insân* are the *zhulma* (darkness) since they have traits of disbelief and they cannot accept guidance and are very reluctant to be a believer (Q.s. Ysuf / 12: 103). So the worlds mean that which is in the breast (*majaz*) i.e., *îmân*. If he is active and understands his relationship with God he is a believer in the heart.

In the month of Ramadân for example, *shiyâm* is a an effoart for abstention. The principle is through an external rule called *imsâk* which is to refrain from eating and drinking and not touching the wives during the day. In fact, as far as we are concerned, in order to succeed we must obtain mercy as a form of God's intervention. Thus we go out of darkness (Satan's worldly desires / *insân*) into the bright light, that is, the truth of the Light or the source of light. In fact, the light that emanates from the Light is our very being because we are from God (Q.s. al-Baqarah / 2: 155). Allah is the Light of the heavens and the earth (Q.s. al-Nûr / 24/35). In fact, the light that is with us comes from the Light of the heavens and the earth is *îmân*.

It is the *Rûh* as a manifestation of God's trust within our breast. It is this *îmân* that can write all kinds of acts of his own.

وَكَذَٰلِكَ أَوْحَيْنَآ إِلَيْكَ رُوحًا مِّنْ أَمْرِنَا ۚ مَا كُنتَ تَدْرِى مَا ٱلْكِتَٰبُ
وَلَا ٱلْإِيمَٰنُ وَلَٰكِن جَعَلْنَٰهُ نُورًا نَّهْدِى بِهِۦ مَن نَّشَآءُ مِنْ عِبَادِنَا ۚ
وَإِنَّكَ لَتَهْدِىٓ إِلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ ﴿٥٢﴾

"*And thus We have revealed to you an inspiration of Our command. You did not know what is the Book or [what is] faith, but We have made it a light by which We guide whom We will of Our servants. And indeed, [O Muhammad], you guide to a straight path*." *(Q.s. 42:52).*

So the one that is guided is the worlds, which is the whole breast, called the small world. What is within the breast is none other than the *Rûh* as the light that comes from Allah. The *Rûh* is in the darkness, which is in the dark which is nothing but a human / *insân* that is the *zhulmâ* world of darkness. It is the *Rûh* that is blessed which is guided from the darkness to the bright light.

It means that with Ramadan fasting for example, we seek the mercy of God and return to our true soul. That is in a brightly lit place and there is the Light upon light. He is the one who cleanses this heart to be bright. To achieve this we must ensure that we understand and can make a

true relationship with God. This relationship is called *shalât*.

In fact, the true soul because of having understood the prayer is actually a believer. Believers are servants in the heart. For there is grace in it. Grace is a gift from God. The form is *dzât* or the feeling within us. Indeed, the one who strives to seek the gift, as explained above, and establishes prayer, becomes a believer who gets mercy, that's our true soul and thre is grace in it. That feeling or *dzât* within us is what drives us to seek the bounty of Allah. But in fact it is the real treasure that is priceless. This grace is actually for us who have "*dzauq rabbâniyaṯ* - a sense of divinity" within our breast, the only grace that we should be grateful of. God does not accept our gratitude if we do not know our true soul, that is blessed with grace or *dzât* that God has entrusted this heart.

9. Leadership

With regard to leadership, it rests on the one who runs the leadership wheel that is none other than the person. Top leadership is the subject of this sub-section. This sub section focuses on leaders.

Speaking of leaders, the hadith outlines " *kullukum râ'in wa kullukum mas`ûlun 'an râ'iyyatihi*, each of you is a leader and every leader is held accountable for his leadership". This hadith text explains that someone who

becomes a leader must be responsible. If there are questions, to whom leaders should be held accountable? If Muslims are asked, surely the answer is to Allah is our responsibility. If you ask again, how do you account for it? Well, we now start to look right and left, a sign of doubt about the answer.

The accountability for worldly issues can be learned, for example accountability regarding financial management, one only needs to understand the matters of financial accounting. Even then, if figures are concerned, it can be made up. But do the numbers match the actual use? In fact, it is not easy to talk about accountability. World affairs must also be related to apostolic functions, especially when it comes to matters of religion. How do we take responsibility for it? In the former case, accountability must be reported to the supervisor or those giving assignments. For example a financial manager must submit a report of financial accountability to the director. etc.

What about the accountability is related to religious affairs? For instance the task of disseminating information on religious teachings. Who gives us the assignment? How is the accountability held and to whom, while we don't feel assigned by anyone? If the answer is we are accountable to God, is it true that we have been assigned by God? If so, when did God delegate it to us?

In this light, let us first discuss the information about leaders in general according to the Qur'anic text. Later on we will take a look at the issues of religious leaders. But actually, in fact, we are living in this world, and everything must be related to the guidance of religious teachings. It is precisely the reason why religious teachings were sent revealed, i.e. so that whatever we do in this world will be good. In the afterlife there is no longer the need to do good, or the prohibition of doing bad since there is only repay / ˈiqâb for what we did in the world.

If we look at all the rituals of worship in Islam that are based on *shalât,* it is obviously in the context of neutralizing the negative sides in the soul, namely the nature of *insân* / humans in the form of all negative traits or *kufr*. These traits are in the form of selfishness, arrogance, and greed. They are attached to each of our behavior as these bad sides are inherent in us.

In relation to these traits with regard to leaders, there are a number of statements from the Qur'anic text that outline who should be made leaders. Among them:

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تَتَّخِذُوٓاْ ءَابَآءَكُمۡ وَإِخۡوَٰنَكُمۡ أَوۡلِيَآءَ إِنِ ٱسۡتَحَبُّواْ ٱلۡكُفۡرَ عَلَى ٱلۡإِيمَٰنِۚ وَمَن يَتَوَلَّهُم مِّنكُمۡ فَأُوْلَٰٓئِكَ هُمُ ٱلظَّٰلِمُونَ ٢٣

"O you who have believed, do not take your fathers or your brothers as allies if they have preferred disbelief over belief. And whoever does so among you - then it is those who are the wrongdoers.[66]*" (Q.s. 9:23).*[67]

The text above shows that the person who is more concerned with the voice of disbelief than the voice of the belief of God within his breast which is always good, then he should not be made a leader. Anyone makes them leaders, they will be classified as the wrongdoers, or *dhalim*.

The wrongdoers in question are those who follow their desires without knowledge. They even take their oown desire as God as they worship it and always follow it. So they are like cattle (Q.s. 25:44) and because of that, Allah sends them astray. Their ears and hearts are sealed, and their eyes are covered.

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[66] Just to make it clear, the wrongdoer is someone who follows his desires (Q.s. al-Rûm/30:29)

[67] So with the text of this verse that those who are not allowed to be leaders are not only those who are considered as having different beliefs as revealed by Q.s. al-Maidah / 5: 51. The indicator of whether or not to become a leader is *kufr*. Those who do *kufr* could be anyone of any religion, so they cannot become leaders because *kufr* is in the form of Satanic desires. That is why it must proceed to the text of verses 55-56 of al-Mâidah. It must also be correlated with the text of verse Q.s. al-A'raf / 7: 2-3, that what must lead you is the truth that is in your breast.

بَلِ ٱتَّبَعَ ٱلَّذِينَ ظَلَمُوٓاْ أَهۡوَآءَهُم بِغَيۡرِ عِلۡمٖۖ فَمَن يَهۡدِي مَنۡ أَضَلَّ ٱللَّهُۖ وَمَا لَهُم مِّن نَّٰصِرِينَ ٢٩

"But those who wrong follow their [own] desires without knowledge. Then who can guide one whom Allah has sent astray? And for them there are no helpers." (Q.s. al-Rûm/30:29)

أَرَءَيۡتَ مَنِ ٱتَّخَذَ إِلَٰهَهُۥ هَوَىٰهُ أَفَأَنتَ تَكُونُ عَلَيۡهِ وَكِيلًا

"Have you seen the one who takes as his god his own desire? Then would you be responsible for him?", (Q.s. al-Furqan/25: 43)

أَمۡ تَحۡسَبُ أَنَّ أَكۡثَرَهُمۡ يَسۡمَعُونَ أَوۡ يَعۡقِلُونَۚ إِنۡ هُمۡ إِلَّا كَٱلۡأَنۡعَٰمِۖ بَلۡ هُمۡ أَضَلُّ سَبِيلًا ٤٤

"Or do you think that most of them hear or reason? They are not except like livestock. Rather, they are [even] more astray in [their] way." (Q.s. al-Furqan/25: 44)

أَفَرَءَيۡتَ مَنِ ٱتَّخَذَ إِلَٰهَهُۥ هَوَىٰهُ وَأَضَلَّهُ ٱللَّهُ عَلَىٰ عِلۡمٖ وَخَتَمَ عَلَىٰ سَمۡعِهِۦ وَقَلۡبِهِۦ وَجَعَلَ عَلَىٰ بَصَرِهِۦ غِشَٰوَةٗ فَمَن يَهۡدِيهِ مِنۢ بَعۡدِ ٱللَّهِۚ أَفَلَا تَذَكَّرُونَ ٢٣

"Have you seen he who has taken as his god his [own] desire, and Allah has sent him astray due to knowledge and has set a seal upon his hearing and his heart and put over his vision a veil? So who will guide him after Allah ? Then will you not be reminded?" (Q.s. al-Jâtsiyah/ 45:23)

The translation of these text is that, as discussed in the previous section, the "desire" made worshipped by the wrongdoers that should not be made a leader is the nature of selfishness. This trait is paired with the worldly greed" These two traits of being human (trait of *kufr*) when combined are called *nafs lawwâmaṯ*. It is the soul that appears in the form of human trait of narcissism. Then he prides himself on all the attributes attached to him (*'ajîb/'ijbun*). Such a person always wants attention of others and is a praise-seeker (*riya`*). If he doesn't get his own show stage, he becomes envious and incites others to commit sins. He does not like it when others are ahead of or better than him. He has no hesitation in defamation. All of this is done for the sake of the material because in himself there is greed. The wish of the wrongdoers is to always be in the spotlight, which is a trait of arrogance.

This is what is called preferring disbelief to faith. If we find only one of the above qualities in a person then we are forbidden to take him as a leader. If we continue to go beyond this prohibition, then we will be no different from them.

The criteria of those who do not prefer disbelief to faith is that, *first*, they understand that they follow Allah and His Messenger and do not argue with each other as dispute only makes us weak. To be able to develop non-contradictory behavior, we must have patience.

وَأَطِيعُواْ ٱللَّهَ وَرَسُولَهُۥ وَلَا تَنَٰزَعُواْ فَتَفۡشَلُواْ وَتَذۡهَبَ رِيحُكُمۡۖ وَٱصۡبِرُوٓاْۚ إِنَّ ٱللَّهَ مَعَ ٱلصَّٰبِرِينَ ٤٦

"And obey [68] *Allah and His Messenger, and do not dispute and [thus] lose courage and [then] your strength would depart; and be patient. Indeed, Allah is with the patient.." (Q.s. al-Anfâl/8:46).*

Second, acting and saying something that does not precede God and His Messenger. He does not expect to speak the truth but always relies on what the Messenger of Allah has taught. This statement leads to one who does not speak loudly, but lowers his voice and is humble (Q.s. al-Hujurât / 49: 1-3).

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تُقَدِّمُواْ بَيۡنَ يَدَيِ ٱللَّهِ وَرَسُولِهِۦۖ وَٱتَّقُواْ ٱللَّهَۚ إِنَّ ٱللَّهَ سَمِيعٌ عَلِيمٞ ١ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تَرۡفَعُوٓاْ أَصۡوَٰتَكُمۡ فَوۡقَ

[68] Obedience is easier said than done. That is why I tend to agree with the translation of the word "*athâ'a*" to mean "following" because "following" is the most concrete evidence of a statement of obedience.

صَوْتِ ٱلنَّبِيِّ وَلَا تَجْهَرُوا۟ لَهُۥ بِٱلْقَوْلِ كَجَهْرِ بَعْضِكُمْ لِبَعْضٍ أَن تَحْبَطَ أَعْمَـٰلُكُمْ وَأَنتُمْ لَا تَشْعُرُونَ ﴿٢﴾ إِنَّ ٱلَّذِينَ يَغُضُّونَ أَصْوَٰتَهُمْ عِندَ رَسُولِ ٱللَّهِ أُو۟لَـٰٓئِكَ ٱلَّذِينَ ٱمْتَحَنَ ٱللَّهُ قُلُوبَهُمْ لِلتَّقْوَىٰ ۚ لَهُم مَّغْفِرَةٌ وَأَجْرٌ عَظِيمٌ ﴿٣﴾

"O you who have believed, do not put [yourselves] before Allah and His Messenger but fear Allah . Indeed, Allah is Hearing and Knowing. O you who have believed, do not raise your voices above the voice of the Prophet or be loud to him in speech like the loudness of some of you to others, lest your deeds become worthless while you perceive not." (al-Hujurât/49:1-3)

Third, those laugh a little and weep a lot. That is, always contemplating or evaluating what has become his behavior so as not to be excessive but be polite to others..

فَلْيَضْحَكُوا۟ قَلِيلًا وَلْيَبْكُوا۟ كَثِيرًا جَزَآءًۢ بِمَا كَانُوا۟ يَكْسِبُونَ

"So let them laugh a little and [then] weep much as recompense for what they used to earn". (Q.s. al-Taubah/9:82).

وَٱقْصِدْ فِى مَشْيِكَ وَٱغْضُضْ مِن صَوْتِكَ ۚ إِنَّ أَنكَرَ ٱلْأَصْوَٰتِ لَصَوْتُ ٱلْحَمِيرِ ﴿١٩﴾

"And be moderate in your pace and lower your voice; indeed, the most disagreeable of sounds is the voice of donkeys" (Q.s. Luqman/31: 19).

Of course, the above criteria do not contradict with the professionalism of a leader in today's modern life. But sometimes that professionalism disappears when the above leadership requirements are ignored. It may also be that the criteria above are seen as absurd because they are not regarded as old fashioned. I merely put forward an ideal which was once practiced by Prophet Muhammad s.a.w and those who followed him. And if honestly thought through, what is the most essential function of leadership, if not to bring about the good for the leader and for the people he leads? It is different when leadership is only for display as described in the discussion of the desires above, then this ideal criterion does not apply to him.

In addition to the Qur'anic text above, many people emphasize that disbelievers should not be made leaders. One of the text is as follows,

لَّا يَتَّخِذِ ٱلۡمُؤۡمِنُونَ ٱلۡكَٰفِرِينَ أَوۡلِيَآءَ مِن دُونِ ٱلۡمُؤۡمِنِينَۖ وَمَن يَفۡعَلۡ ذَٰلِكَ فَلَيۡسَ مِنَ ٱللَّهِ فِي شَيۡءٍ إِلَّآ أَن تَتَّقُواْ مِنۡهُمۡ تُقَىٰةٗۗ وَيُحَذِّرُكُمُ ٱللَّهُ نَفۡسَهُۥۗ وَإِلَى ٱللَّهِ ٱلۡمَصِيرُ ٢٨

"Let not believers take disbelievers as allies rather than believers. And whoever [of you] does that has nothing with Allah, except when taking precaution against them in prudence. And Allah warns you of Himself, and to Allah is the [final] destination. (Q.s. Âli 'Imrân/3:28)[69].

Many Muslims and commentators interpret and point out the Qur'anic text above from the literal meaning only. Their indicator is simply the Identity Card. If the ID is not written in the religion of Islam, then the bearer is a disbeliever. That could be a mistake to believe that a believer is proven only with an ID card.

Another Qur'anic text on the other hand indicates that unbelievers cannot be judged from the outside.

هُوَ ٱلَّذِى خَلَقَكُمۡ فَمِنكُمۡ كَافِرٞ وَمِنكُم مُّؤۡمِنٞۚ وَٱللَّهُ بِمَا تَعۡمَلُونَ بَصِيرٞ ٢

"It is He who created you, and among you is the disbeliever, and among you is the believer.[70] *And Allah, of what you do, is Seeing". (Q.s. al-Taghâbûn/64:2).*

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[69] Similar text was revealed in Q.s. al-Nisâ`/4:144.

[70] The words "*kâfirun* and *mu`minu*" in the description of this verse are in the form of a singular *mufrad*. They do not mean two groups of humans, but rather in a human body there are one infidel and one believer.

There is also a Hadith that states, *al-farqu bayna al-mu`mini wa al-kâfiri al-shalâtu*, which distinguishes between believers and non-believers is prayer". This Hadith further explains that the disbelievers are not merely related to communities outside of the Muslims, meaning that among Muslims there is even *kufr*. This Hadith refers ourselves. Prayer is the indicator. Of course non-Muslims do not understand and do not pray. This means that people who pray are referred to by the Qur'anic text above.

In the previous description, it was explained that *kufr* is within the breast. The form is *insân* namely *nafs ammāraṯ* and *nafs lawwamaṯ*. In fact, *kufr* is displayed by the subject. In Arabic the subject of *kufr* is *kâfir*.

There is one more text that states that negligent prayer does not reach the essence of the prayer, so that it actually eraned someone the criterion of *kâfir*.

وَمَا كَانَ صَلَاتُهُمْ عِندَ ٱلْبَيْتِ إِلَّا مُكَآءً وَتَصْدِيَةً ۚ فَذُوقُوا۟ ٱلْعَذَابَ بِمَا كُنتُمْ تَكْفُرُونَ ﴿٣٥﴾

"And their prayer at the House was not except whistling and handclapping. So taste the punishment for what you disbelieved."(Q.s. al-Anfâl/8:35).

The question of where the House of Allah is has been discussed above regarding the place of prayer. So prayer is the relationship of the heart with his Lord. But if the

relationship does not reach the side of the House of Allah, then it is not considered prayer but merely gong to work, offices, doing hobbies, etc. It can also be regarded as making fun of religion. To be religious means to stand in the sight of Allah in prayer. Apparently this type of person cannot lead himself, let alone leading others.

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تَتَّخِذُواْ ٱلَّذِينَ ٱتَّخَذُواْ دِينَكُمۡ هُزُوٗا وَلَعِبٗا مِّنَ ٱلَّذِينَ أُوتُواْ ٱلۡكِتَٰبَ مِن قَبۡلِكُمۡ وَٱلۡكُفَّارَ أَوۡلِيَآءَۚ وَٱتَّقُواْ ٱللَّهَ إِن كُنتُم مُّؤۡمِنِينَ ٥٧

"O you who have believed, take not those who have taken your religion in ridicule and amusement among the ones who were given the Scripture before you nor the disbelievers as allies. And fear Allah, if you should [truly] be believers." (Q.s. al-Mâidah/5:57).

Since disbelief is within the breast, do not let ourselves be led by the desires of the worldly desires, because it is in fact disbelief. Actually Satan cannot tempt us to commit sin because he is passive. We are the one who get carried away. We do not make what God has blessed us with to be a leader. We forget about our own innate nature. We are inclined to this inherent nature. Our fundamental characteristics should be *shiddîq-amânat-tablîgh-fathanat*.

In order to maintain that innate quality, we are obligated to obey the truth that comes from God.

According to the Qur'anic text, "*al-haqqu min rabbika falâ takûnanna min al-mumtarîn*, the truth is from your Lord so do not doubt" (Q.s. al-Baqarah / 2: 147). The first explanation is that every truth exists and comes to us from God. That's the theory. But that truth is really a truth only when it is in the House of Allah, then we have to find the truth that exists in the person we know and he is always at the House. Let's look at the following text.

وَقُل رَّبِّ أَدۡخِلۡنِي مُدۡخَلَ صِدۡقٖ وَأَخۡرِجۡنِي مُخۡرَجَ صِدۡقٖ وَٱجۡعَل لِّي
مِن لَّدُنكَ سُلۡطَٰنٗا نَّصِيرٗا ٨٠ وَقُلۡ جَآءَ ٱلۡحَقُّ وَزَهَقَ ٱلۡبَٰطِلُۚ إِنَّ
ٱلۡبَٰطِلَ كَانَ زَهُوقٗا ٨١

"And say, "My Lord, cause me to enter a sound entrance and to exit a sound exit and grant me from Yourself a supporting authority. And say, "Truth has come, and falsehood has departed. Indeed is falsehood, [by nature], ever bound to depart." (Q.s 17:80-81)

Entering and exiting according to this text is entering and exiting the House of Allah. The truth comes into the breastand becomes falsehood because within the breast there are human traits. That is why there will soon be an explanation for the truth that God has revealed to us. He knows how to get in and out of the House appropriately,[71]

[71] Sound entrance into the Baitullah is in prayer. Entering soundly during prayer is to know the answer to the sixth question. Namely who worships? Who is worshiped? Where is the place to

and follows the truth that is always in the House. He is the messenger of God.

ٱتَّبِعُواْ مَآ أُنزِلَ إِلَيۡكُم مِّن رَّبِّكُمۡ وَلَا تَتَّبِعُواْ مِن دُونِهِۦٓ أَوۡلِيَآءَۗ قَلِيلٗا مَّا تَذَكَّرُونَ ٣

"Follow, [O mankind], what has been revealed to you from your Lord and do not follow other than Him any allies. Little do you remember. (Q.s. al-A'râf/7:3).

Consequently we must find a leader whose truth is in the sight of Allah because he always comes to the House of Allah. He was the one who brought his people to be in the sight of Allah. Bear in mind, it is not the *muthawwif* or the Indonesian Hajj Officials, because most of them think of the House of Allah as a physical structure and go there with that assumption. So most people feel sufficient after physically visiting the House.

So, every leader must use his conscience. It is the soul that appears to color his temperament. He weighs every word and action with the sense / dzât that is in him. That

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worship? When to worship? What is offered? Where to go back to worship? a description of the answer has been explained earlier and clarified in the discussion of "Actualization of Self-Purity" at the end of this book. Regarding the sound exit, it means understanding that our promise during greetings at the end of the pillars of prayer is not to move from the place of prayer, because only in that place can salvation be found. Likewise that should be understood when we do *tawaf wada'*.

sense is God's trust. Considering matters with that sense is certainly in its place of origin. There we become believers. So a leader must be able to understand the nature of the House of Allah. Because that's where the source of temperament is intervened by God. When the source is of good deeds, then the mind becomes good and so will leadership.

The message above is concerned with being a leader, and even then it seems related to the worldly matters. It means that in life in this world we are inseparable from the "truth" that comes from God, because indeed the soul comes from God. In ruling over his own body, this soul must be deeply involved with its responsibility to God, especially in religious matters. Not every one of us can claim to be a person of religious responsibility. Especially concerning the delivery of religious teachings,[72] because religious matters are acts of the Messenger of Allah. With regard to "Hikmah", it is the domain of Muhammad the Prophet s.a.w. While it is this wisdom that gives us a message of what "religion" is and it also concerns the subject behind the text explanation.

Here we have to find a leader in this religious right. Certainly not the leader of the madzhab group let alone

[72] Today the business of delivering religious teachings only involves "certificates". If you have a teacher or lecturer diploma, then you can teach religion. It turns out that whata is delivered is only religious information, not religion because the diploma obtained is also only related to learning about "religious information".

from a political party. A long time ago, when Prophet Muhammad s.a.w had not been breathed into his body, the *auliyâ`-anbiyâ`* were sent down. Their number was 124,313 (one hundred and twenty-four thousand three hundred and thirteen). All of them have completed their duties. Indeed, there must be a 'messenger' at present,such as the *auliyâ`*. Who are they? Once Adam and many others were called prophets, *auliyâ`*, *wasîlaṯ*, and also *khalîfaṯ*.

وَإِذْ قَالَ رَبُّكَ لِلْمَلَٰٓئِكَةِ إِنِّي جَاعِلٌ فِي ٱلْأَرْضِ خَلِيفَةً ۖ قَالُوٓا۟ أَتَجْعَلُ
فِيهَا مَن يُفْسِدُ فِيهَا وَيَسْفِكُ ٱلدِّمَآءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ
لَكَ ۖ قَالَ إِنِّيٓ أَعْلَمُ مَا لَا تَعْلَمُونَ ﴿٣٠﴾

"And [mention, O Muhammad], when your Lord said to the angels, "Indeed, I will make upon the earth a successive authority." They said, "Will You place upon it one who causes corruption therein and sheds blood, while we declare Your praise and sanctify You?" Allah said, "Indeed, I know that which you do not know." (Q.s. al-Baqarah/2:30).

Their duty was to bring a message of good tidings and fear (Q.s. al-Fath / 48: 8). They also brought preaching to the believers within the breast of mankind about who the believer is. The *auliyâ`* has a duty to be closely related to the *Rûh*, because the *Rûh* is God's affairs. It means that only God can take care of *it*. Other than God, do not try to deal with the *Rûh*. There will be

no benefit. God is the one who corrects and cleanses the *Rûh* from its disease (Q.s. al-Isrâ` / 17: 85, al-Anfâl / 8: 24, al-A'r / 7: 35).

Because the *auliyâ-anbiyâ`* have the task of being closely related to the *Rûh* as the Lord's affairs (*min amri rabbika*), it is they who are called the "*ulî al-amri*".

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ أَطِيعُواْ ٱللَّهَ وَأَطِيعُواْ ٱلرَّسُولَ وَأُوْلِي ٱلۡأَمۡرِ مِنكُمۡۖ فَإِن تَنَٰزَعۡتُمۡ فِي شَيۡءٖ فَرُدُّوهُ إِلَى ٱللَّهِ وَٱلرَّسُولِ إِن كُنتُمۡ تُؤۡمِنُونَ بِٱللَّهِ وَٱلۡيَوۡمِ ٱلۡأٓخِرِۚ ذَٰلِكَ خَيۡرٞ وَأَحۡسَنُ تَأۡوِيلًا ٥٩

"O you who have believed, obey Allah and obey the Messenger and those in authority among you. And if you disagree over anything, refer it to Allah and the Messenger, if you should believe in Allah and the Last Day. That is the best [way] and best in result. (Q.s. al-Nisâ`/4:59)

Their duty is in the affairs of God (*amru rabbik*). So they are the ones who were responsible for matters related to the existence of God.) *Auliyâ`* can act as God's representative in the delivery of religious teaching, hence he is called a caliph.

So the caliphate has nothing to do with worldly or political leadership. It is not at all concerned with the leadership of a State such as a king or a president. No, once again, never, because a caliph is designated by God, preordained by God, not by man (Qs. Al-Baqarah / 2: 30).

10. Dhu'afâ`

An important indicator of Islamic teachings for those who have sought to understand and appreciate it is the stage of practice of what is said.

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لِمَ تَقُولُونَ مَا لَا تَفۡعَلُونَ ٢ كَبُرَ مَقۡتًا عِندَ ٱللَّهِ أَن تَقُولُواْ مَا لَا تَفۡعَلُونَ ٣

"O you who have believed, why do you say what you do not do?; Great is hatred in the sight of Allah that you say what you do not do". (Q.s. al-Shaff/61: 2-3).

An important part of the sequence of Islamic teachings is the care for *dhu'afâ`*. The word *dhu'af* comes from the *dha'îf* means weak. If this is the meaning, *dhu'afâ`* it means the word plural. The meaning is very broad in the sense of the weakness of life suffered by someone. One example of text that uses this term is as follows.

وَلۡيَخۡشَ ٱلَّذِينَ لَوۡ تَرَكُواْ مِنۡ خَلۡفِهِمۡ ذُرِّيَّةٗ ضِعَٰفًا خَافُواْ عَلَيۡهِمۡ فَلۡيَتَّقُواْ ٱللَّهَ وَلۡيَقُولُواْ قَوۡلٗا سَدِيدًا ٩

"And let those [executors and guardians] fear [injustice] as if they [themselves] had left weak offspring behind and feared for them. So let them fear Allah and speak words of appropriate justice." (Q.s. al-Nisâ`/4:9:)

What often arises in discussions concerning *dhu'afâ`* are things that are often experienced and seen by the eyes such as, poverty, ignorance, health, and matters related to clothing and housing. But if we look at the main cause, this *dhu'af* comes outwardly due to the weakness of the economy. So the most frequent concern is about poverty. If you want to look deeper, economic weakness in a country is caused by injustice which is based on the circulation of economic capital to certain people. Clinging to such is corrupt behavior. If investigated further, the reason is because there is a "nature of the world" which is the nature of greed. Such is prohibited.

مَّآ أَفَآءَ ٱللَّهُ عَلَىٰ رَسُولِهِۦ مِنْ أَهْلِ ٱلْقُرَىٰ فَلِلَّهِ وَلِلرَّسُولِ وَلِذِى ٱلْقُرْبَىٰ وَٱلْيَتَـٰمَىٰ وَٱلْمَسَـٰكِينِ وَٱبْنِ ٱلسَّبِيلِ كَىْ لَا يَكُونَ دُولَةًۢ بَيْنَ ٱلْأَغْنِيَآءِ مِنكُمْ ۚ وَمَآ ءَاتَىٰكُمُ ٱلرَّسُولُ فَخُذُوهُ وَمَا نَهَىٰكُمْ عَنْهُ فَٱنتَهُوا۟ ۚ وَٱتَّقُوا۟ ٱللَّهَ ۖ إِنَّ ٱللَّهَ شَدِيدُ ٱلْعِقَابِ ﴿٧﴾

"And what Allah restored to His Messenger from the people of the towns - it is for Allah and for the Messenger and for [his] near relatives and orphans and the [stranded] traveler - so that it will not be a perpetual distribution among the rich from among you. And

whatever the Messenger has given you - take; and what he has forbidden you - refrain from. And fear Allah ; indeed, Allah is severe in penalty." (Q.s. al-Hasyr/59:7)

The word *miskîn* (poor) will later be directly related to the word *imsâk* performed by people who fast in the month of Ramadan. *Imsâk* is to refrain from eating or drinking during the month of Ramadan after dawn until sunset. This means that *imsâk* is coupled with *shiyâm* and intended for worship. Being poor means a person who restrains. The difference with *imsâk* in the month of Ramadan, being poor is a person who restrains from eating and drinking because there is nothing to eat or drink. So restraining from eating or drinking in this case is not intended for worship but because of the lack of food and drink.

Among the expressions of the word *miskîn* concerns the emphasis to us to support the poor. This is directly related to spending of good, for example.

يَسْـَٔلُونَكَ مَاذَا يُنفِقُونَ ۖ قُلْ مَآ أَنفَقْتُم مِّنْ خَيْرٍ فَلِلْوَٰلِدَيْنِ
وَٱلْأَقْرَبِينَ وَٱلْيَتَـٰمَىٰ وَٱلْمَسَـٰكِينِ وَٱبْنِ ٱلسَّبِيلِ ۗ وَمَا تَفْعَلُوا۟ مِنْ خَيْرٍ
فَإِنَّ ٱللَّهَ بِهِۦ عَلِيمٌ ﴿٢١٥﴾

"They ask you, [O Muhammad], what they should spend. Say, "Whatever you spend of good is [to be] for parents and relatives and orphans and the needy and the traveler. And whatever you do of good - indeed, Allah is Knowing of it". Q.s. al-Baqarah/2: 215

وَلَا تَحُضُّ عَلَىٰ طَعَامِ ٱلْمِسْكِينِ ﴿٣﴾

"And does not encourage the feeding of the poor." (Q.s. al-Mâ'un/107:3).

Not encouraging the feeding of the poor is an indicator of someone who denies the religion. If associated with one of the rituals of Islamic teaching during the month of Ramadân, it is that Ramadân with the Satan's traits is greed and stinginess. One of the most important part of *shiyâm* is to protect us from greed and stinginess. Thus Ramadân's practice which falls within the "highly recommended" scope of *al-jûd*, meaning increased donation.

Ramadân is called the month of training, so the increase in giving is in order to train ourselves in order not be greedy and stingy. It is still associated with Ramadân worship, all Ramadân worship which is primarily *shiyâm* depends on *zakât* at the end of Ramadân. The practice of Ramadân will be delayed until the *zakât fithrat* is paid. This is why, the first order of the criterion of *muttaqiin* or the righteous people with the *shiyâm* Ramadân is to give away

both during the times of ease and hardship. The righteous among them are the ones who meet the criteria below.

ٱلَّذِينَ يُنفِقُونَ فِي ٱلسَّرَّآءِ وَٱلضَّرَّآءِ وَٱلۡكَٰظِمِينَ ٱلۡغَيۡظَ وَٱلۡعَافِينَ عَنِ ٱلنَّاسِۗ وَٱللَّهُ يُحِبُّ ٱلۡمُحۡسِنِينَ ١٣٤

Who spend [in the cause of Allah] during ease and hardship and who restrain anger and who pardon the people - and Allah loves the doers of good; (Q.s. Âli 'Imrân 3:134).

What is interesting about Ramadân as the month of training, is that the care for the *dhu'afâ`* should not stop in Ramadan alone. If charity is given only in this month, it becomes meaningless because the Ramadân effect should be continued in the next eleven months. If all of us who perform *shiyâm* Ramadân intend to be righteous, then they become generous throughout the year and become contributors to the *dhu'afâ`* campaign. Also, it is important that in addition to being generous, we know the *kaifiyat* or a way to spend and channel part of our wealth.

Today, finding a good *zakat* collecting and distributing agency can be very difficult, especially a non-governmental institution that is not in a particular group or *mazhab* or even a particular political party. But It is not impossible at all.

Why is there such a need for verification? Because as described above, distribution could be uneven, or only

certain circles of people who receive the alms. In addition, when we talk about the criteria of the receipient, who should get the alms as part of purifying our property, as described in Q.s. al-Taubah / 9: 103 below:

خُذۡ مِنۡ أَمۡوَٰلِهِمۡ صَدَقَةٗ تُطَهِّرُهُمۡ وَتُزَكِّيهِم بِهَا وَصَلِّ عَلَيۡهِمۡۖ إِنَّ صَلَوٰتَكَ سَكَنٞ لَّهُمۡۗ وَٱللَّهُ سَمِيعٌ عَلِيمٌ ١٠٣

"*Take, [O, Muhammad], from their wealth a charity by which you purify them and cause them increase, and invoke [Allah's blessings] upon them. Indeed, your invocations are reassurance for them. And Allah is Hearing and Knowing*."

This text states that the taking of property is a must by those who take it as alms that can cleanse and purify people who have property. Can the *'amil* or the institution perform the purification function?

The question is not simple. Because ideally according to the following text, there is someone that serves as a messenger,

كَمَآ أَرۡسَلۡنَا فِيكُمۡ رَسُولٗا مِّنكُمۡ يَتۡلُواْ عَلَيۡكُمۡ ءَايَٰتِنَا وَيُزَكِّيكُمۡ وَيُعَلِّمُكُمُ ٱلۡكِتَٰبَ وَٱلۡحِكۡمَةَ وَيُعَلِّمُكُم مَّا لَمۡ تَكُونُواْ تَعۡلَمُونَ ١٥١

"Just as We have sent among you a messenger from yourselves reciting to you Our verses and purifying you and teaching you the Book and wisdom and teaching you that which you did not know". Q.s. al-Baqarah/2:151

This text says that the one who can purify it is Messenger of Allah. While today many people have stated that the Messenger of Allah could not be found. If he cannot be found, it means that no one can purify us. Then the solution must be to find people who meet the criteria of the Messenger of Allah, namely *shiddiq, amanah, tablig*, and *fathanah*. This is perhaps very difficult but again it is not impossible. This is very important because, if the *zakâṯ* does not reach the right receipients, then it falls into ordinary alms. The right to take it on behalf of others is different from the right to receive it. Those who are entitled to receive it are those who deserve the distribution of the alms, while those who take it are those who have the function of purifying it.

If people with the above criteria are hard to find, then look for those who can communicate with the Messenger of Allah. The first thing you must do is accept the Qur'anic text's narration that the Messenger of Allah s actively guiding and purifying to this day as describe in Q.s. al-Baqarah / 2: 151 above.

Then it means that the Messenger of Allah did not die. Therefore the second important thing is that you must

distinguish epistemologically between the Prophet and the Messenger of Allah in terms of the ontological existence

Back to *dhu'afâ`* earlier, that in terms of Hikmah there were two kinds of weak people. First, those who are economically deprived are becoming weak as a whole. This is what *dhu'afâ`* means according to most people. Second, those who have weak souls. That is the soul which adopts the *kufr insâniyaṯ* nature. In fact, this second meaning is the main reason why the first one exists since injustice is what causes poverty. The unjust nature is caused by greed. Such weakness should also be assisted in a spiritual way. Since not everyone can help the weak of this second category, an expert must be sought.

This injustice is also caused by uneven distribution of the property which tend to be dominated by certain people. So the Lord ordered that the wealth of the rich should be taken in part so as not to accumulate among them. Then what must be very understood is that the purpose of the text "so that it does not circulate among rich only" is in the the verse it must be distributed directly to those who are entitled to receive it (Q.s. al-Hasysr / 59: 7).

It means that if you collect as much wealth as possible from the *muzakki* but it is not immediately channeled to those who are entitled to receive it or even deposited in the bank by certain *amil* institutions, that is a trick. That is the engineered product of human mind. They

think God is wrong in guiding us that economically deprived people must be assisted.

That is also because people in the *amil* institution are also not free from the human traits like most of us. Basically, *dhu'afa* will not be alleviated while the management of *zakât-infaq-sadaqa* is carried out with human management or systems. There will only be a sectarian pattern of handlers, based on group interest. It is time we returned to God's purpose.

11. Fithrat

The term *fithrat*[73] usually closely related a moment that is Ramadan. It means that it is always related to the term *'îd al-fihtri*. Traditionally *'îd al-fithri* is translated and anticipated as the *Eid* day. Actually *'id al-fithri* is neither the name of a particular day nor a term for a holy day. *'îd al-fithri* is more on internal conditions in people who are on feast. Holy days are usually defined as special days. *Eid* related to Ramadan is called the holy day of *îd al-fithri*. But actually *'îd al-fithri* itself does not mean a holy day. It could be interpreted as such because on that day the name of God the Most Great is recited and echoed. It is the day Muslims recite the *takbîr*, "*Allâhu Akbar*".

'îd al-fithri must be interpreted by first finding the main meaning of the word *fithrat* or *fithri*. *Fithrat* or *fithri*

[73] Hereafter, it is written as *fitrah*.

basically means "*himlat-hamlat*, i.e. innateness". So, *îd al-fithri* means *back to the basic*. After knowing what the innate form is, then *fithraṯ* means holy. If the innate form is not known in advance, then it cannot necessarily be interpreted as holy. The question is what is meant by "innateness". If there is something innate, then what is it that is innate, who carries it, where is it carried from, and where is it carried to.

In the Qur'anic text, the word *Fithraṯ* is revealed in Surah al-Rûm / 30: 30.

فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا ۚ فِطْرَتَ ٱللَّهِ ٱلَّتِى فَطَرَ ٱلنَّاسَ عَلَيْهَا ۚ لَا تَبْدِيلَ لِخَلْقِ ٱللَّهِ ۚ ذَٰلِكَ ٱلدِّينُ وَلَٰكِنَّ أَكْثَرَ ٱلنَّاسِ لَا يَعْلَمُونَ ﴿٣٠﴾

"*So direct your face*[74] *toward the religion, inclining to truth. [Adhere to] the fitrah of Allah upon which He has created [all] people. No change should there be in the creation of Allah. That is the correct religion, but most of the people do not know.*"

If we look closely at the description of this text, it appears that we are told to turn our faces to *Fithraṯ*. It is the straight religious way. Then we must beclarify is that if

[74] In the sentence "your face" must be known "what is the face" and "who are you". If "you" is not known, neither will be the "face". In the previous discussion, it was explained that the self is not a body. It means that the face of the self is not a physical "face".

there is a phrase "*your face*", who is "*you*" and what "face"[75] is that. Then what is the religion?

Religion actually exists in the sight of Allah, "*inna al-dîna' indallāhi al-islam*. In fact, religion is in the sight of Allah, namely Islam". It is to Islam that soul is instructed to observe religion, which means being in the sight of Allah.

So the word "*agama*" (meaning religion in Indonesian) is not fully derived from Greek because it can be found in Arabic, too, which is "*aqâma*". The word "*aqâma*" may sound like "*agama*". The word "*aqâma*" means *to establish*. From here the word "*al-din*" which means "religion", can be interpreted as "*iqâmaṯ*" which means "*establishment*". So, one of the religious commands is "*aqim al-shalâṯ*, (to establish prayer). Prayer is the relationship of a person within his heart with his Lord. Only then is there a correlation to the hadith "*al-shalâtu' imâdu al-din* - prayer is the pillar of religion".

Human innateness is no difference in each person because humans are actually one people (Q.s. al-Baqarah / 2: 213)

كَانَ ٱلنَّاسُ أُمَّةً وَٰحِدَةً فَبَعَثَ ٱللَّهُ ٱلنَّبِيِّـۧنَ مُبَشِّرِينَ وَمُنذِرِينَ
وَأَنزَلَ مَعَهُمُ ٱلْكِتَٰبَ بِٱلْحَقِّ لِيَحْكُمَ بَيْنَ ٱلنَّاسِ فِيمَا ٱخْتَلَفُوا۟ فِيهِ ۚ

[75] In the previous section also in the discussion about "prayer", it has been described about "you" and "your face". This is very important to recognize, otherwise we cannot practice religion.

وَمَا ٱخۡتَلَفَ فِيهِ إِلَّا ٱلَّذِينَ أُوتُوهُ مِنۢ بَعۡدِ مَا جَآءَتۡهُمُ ٱلۡبَيِّنَٰتُ بَغۡيَۢا بَيۡنَهُمۡۖ فَهَدَى ٱللَّهُ ٱلَّذِينَ ءَامَنُواْ لِمَا ٱخۡتَلَفُواْ فِيهِ مِنَ ٱلۡحَقِّ بِإِذۡنِهِۦۗ وَٱللَّهُ يَهۡدِي مَن يَشَآءُ إِلَىٰ صِرَٰطٖ مُّسۡتَقِيمٍ ٢١٣

"*Mankind was [of] one religion [before their deviation]; then Allah sent the prophets as bringers of good tidings and warners and sent down with them the Scripture in truth to judge between the people concerning that in which they differed. And none differed over the Scripture except those who were given it - after the clear proofs came to them - out of jealous animosity among themselves. And Allah guided those who believed to the truth concerning that over which they had differed, by His permission. And Allah guides whom He wills to a straight path.*".

Then the *auliyâ`-anbiyâ`* were sent to explain the word of God in the language of their people (Q.s. Ibrâhîm / 14: 4),

وَمَآ أَرۡسَلۡنَا مِن رَّسُولٍ إِلَّا بِلِسَانِ قَوۡمِهِۦ

"*And We did not send any messenger except [speaking] in the language of his people*,"

That in man, there is a guidance that God has entrusted with since his beginning. The *auliyâ-anbiyâ* introduced the real ontology of the religion (*al-dîn*). Then they brought or showed where God could help them, so that a religious person can stand clean and be able to

speak, and that voice is a clear indication within everyone's breast.

But unfortunately, most people do not know about it. Because most people no longer ignore the teachings that can make them discover the truth. In fact, *al-haqqu min rabbika* — the truth is from your Lord, but most of us do not seek the truth that comes from God. Then it is assumed that the truth is in the textual evidence. In fact, though the Qur'anic text are only a description of the truth, it is a recording of the voice of God sung by Prophet Muhammad, and it only explains where the truth lies.

So, our innate nature comes from God. That is, being in the presence of God which means not directly from God. The innate nature is given to us. It is the gift that records all his own actions. The text can be read aloud even without letters and without a physical voice. The text is the real sign within our breast, and it is called verses.

بَلۡ هُوَ ءَايَٰتُۢ بَيِّنَٰتٞ فِي صُدُورِ ٱلَّذِينَ أُوتُواْ ٱلۡعِلۡمَۚ وَمَا يَجۡحَدُ بِـَٔايَٰتِنَآ إِلَّا ٱلظَّٰلِمُونَ ٤٩

"*Rather, the Qur'an is distinct verses [preserved] within the breasts of those who have been given knowledge. And none reject Our verses except the wrongdoers*[76]" (Q.s. 29/49)

There is a sense in us and it is actually the verses within the breast. So it is called 'the science of al-shudûr, and it is the truth that comes from God (Q.s. al-Baqarah /2:147).[77]

ٱلۡحَقُّ مِن رَّبِّكَۖ فَلَا تَكُونَنَّ مِنَ ٱلۡمُمۡتَرِينَ ١٤٧

"*The truth is from your Lord, so never be among the doubters*."

It is always righteous (*shiddîq*) because, as it is trust (*amânat*) of Allah, and it has neither lies nor deviance (Q.s. al-Kahfi / 18: 1),

ٱلۡحَمۡدُ لِلَّهِ ٱلَّذِيٓ أَنزَلَ عَلَىٰ عَبۡدِهِ ٱلۡكِتَٰبَ وَلَمۡ يَجۡعَل لَّهُۥ عِوَجَاۜ

[76] What is the cause of the wrongdoer to deny the clear verses in the breast? because the wrongdoer follows his desires (Q.s. al-Rûm / 30: 29). Actually he hears a loud voice in his heart, but he denies it. Such person is called *kâfir*.

[77] As explained above, if we are honest it turns out that we are not able to always be the truth. Because we are negligent and follow our desires. Therefore, in order that we can be good in line with that truth, we must find the person who is always true because he is not negligent and because he was sent by God. He is the one whom we follow.

"*[All] praise is [due] to Allah, who has sent down upon His Servant the Book and has not made therein any deviance*".

It does not lie and write what it sees and does. Then it tells itself too and keeps it within the breast (*tablîgh*). That is why it becomes an intelligent soul (*fathanaṯ*) because it was very knowledgeable and does not forget all the things that have been done and experienced.

That innate nature that never changes and does not increase and decrease in every human being. It does not distinguish between tribes, nations and even religions. Every human being has that quality. It is just that there are those who get correct information and some who do not.

Therefore, there are those who can manifest that truth in their daily behavior and some cannot. The correct information must be brought and conveyed by the *auliyâ`-ambiyâ`*. Surely they are chosen by Allah and His Messenger. But even if they convey correctly and later the information changes, it also becomes incorrect. Furthermore, humans who get information that has been changed into the human version, cannot realize the innate potential or nature.

So actually when we speak of *'îd al-fithri* linguistically, it does not have annual seasons because in fact we must return at all times to that innate nature and because we have to translate it into reality in everyday actions. When

and how we have to go back every time? In Q.s. al-Baqarah / 2: 156, it is mentioned that "we are from Allah - and to Him we will return". *Return* here is not for the dead, apparently in Q.s. al-Baqarah / 2: 46 it is stated that *return* is in the context of prayer.

ٱلَّذِينَ يَظُنُّونَ أَنَّهُم مُّلَٰقُوا۟ رَبِّهِمْ وَأَنَّهُمْ إِلَيْهِ رَٰجِعُونَ ﴿٤٦﴾

"*Who are certain that they will meet their Lord and that they will return to Him*."

In this text it is explained that *return* means coming back during prayer. In the statement of the verse, it says "*the humbly submissive [to Allah]; Who are certain that they will meet their Lord and that they will return to Him*", meaning where we come from is where we will return.

In addition, speaking of *'îd al-fithri*, we also must know the main instrument. That is, we must understand how to return to God not to wait at death. Because even when death comes, but we cannot return to God from this moment, then we cannot return to Him. Why should the instrument be known? Because only God can separate the heart from the obstacle of purity, that is the disease within the heart (Q.s. al-A'raf / 7: 43, al-Anf / 8: 24).

That *'îd al-fithri* is often related to the time of the 1st of *syawwâl*, in fact it is just because of the moment. Namely, on the 1st of Syawwâl is the moment believers have just

finished training themselves. The goal is to be able to refrain from all forms of heart disease, as explained in previous discussion. That alone is actually a significant reason why *îd al-fithri* is used as the name of the holiday in Muslims activities.

For those who *shiyâm* is good, then the 1st of Shawwal will be a holy day that is the day that returns to purity. On that day their natural position is the same as when they were born from their mother's womb because at birth the innate nature is pure. But for those whose *shiyâm* is not right, then *'îd al-fithri* does become what it should but merely a routine. it means that the true meaning of *îd al-fithri* does not materialize.

Let us reflect for a moment that the homecoming tradition is actually a lesson that each of us longs for the original conditions. But why don't we look for our real hometown, which isn't temporary. Homecoming is returning to the place where our body was born. But the real hometown is the *Rûh* not the birthplace of the body. *'îd al-fithri* is also supposed to be understood as "spiritual return".

12. Actualization of self-*Fithraṯ*

Fithraṯ (hereafter written as "*fitrah*") means *himlaṯ / hamlaṯ* or innate. There is spiritual and *insâniyaṯ* (human nature). *Fitrah Ruhiyah* is an innate attribute of the *Rûh*

coming from Allah. It is in the form of righteousness within the breast namely *shiddîq-amânaṯ-tablîgh-fathanaṯ*. *Fitrah Ruhiyah* is the true spiritual nature, whereas *Fitrah insaniyah* is the innate nature of human beings coming from the parents. The origin of the creation is from the extract of clay that becomes the extract of a liquid disdained (al-Sajadah / 32: 8). *Fitrah insaniyah* is in the form of the worldly desires of Satan. It is negative and harmful to the soul. When associated with *'id al-fithri,* it means going back to the nature of the soul which is the nature of *Ruhiyah*. Ramadan is the time to train yourself to go back to nature, namely by practicing not to use the nature of *insaniyah* through the example of *imsak* which is to refrain from eating and drinking and having intercourse during the day.

In order to train yourself, *shiyâm* must be accompanied by tarawih prayer. Prayer is a true soul-relationship with God in His place. It is prayer that grant us the help of Allah so that we can refrain from human nature. Prayer is a solution to get rid of the nature of *Insaniyah*. Tarawih prayer is parallel with *shiyâm*. Therefore, *shiyâm* without *tarawih* prayer would be incomplete. *'Id al-fithri* begins with *zakâṯ fitrah* in the evening as an end to the endeavor in the practice of *Ramadan* to purify the soul. At the same time, *zakâṯ* is our initial proof of not being attached to the nature of *insaniyah*. Among the worldly nature is the nature of

stinginess. It is this worldly nature that causes greed then it turns into stinginess.

Towards the end of this book, we are very grateful to Allah, with His grace we are enjoying health and physical strength. With this in particular, the mission to publish this book can be accomlished. Therefore we offer our blessings and greetings before to Prophet Muhammad, the Messenger of Allah SAW, who has brought his people from the dark to the light.

Being grateful here means that we thank Allah for everything and beyond. Because there is one gift of Allah to us whose value is infinite. The gift is the favor that is the sense that He has provided us with in conjunction with the breathing of the *Rûh* into our body. He *Rûh* with a sense in it is something we will never trade for anything in the world.

The *Rûh* is the trust of Allah to us. The *Rûh* has been blessed with favors. It is the subject of our body. All parts of our body and senses can function only when this *Rûh* is breathed into it. With this *Rûh,* this human becomes perfect.

ٱلَّذِىٓ أَحۡسَنَ كُلَّ شَىۡءٍ خَلَقَهُۥۖ وَبَدَأَ خَلۡقَ ٱلۡإِنسَـٰنِ مِن طِينٍ ۝٧ ثُمَّ
جَعَلَ نَسۡلَهُۥ مِن سُلَـٰلَةٍ مِّن مَّآءٍ مَّهِينٍ ۝٨ ثُمَّ سَوَّىٰهُ وَنَفَخَ فِيهِ مِن
رُّوحِهِۦۖ وَجَعَلَ لَكُمُ ٱلسَّمۡعَ وَٱلۡأَبۡصَـٰرَ وَٱلۡأَفۡـِٔدَةَۚ قَلِيلاً مَّا
تَشۡكُرُونَ ۝٩

"Who perfected everything which He created and began the creation of man from clay. Then He proportioned him and breathed into him from His [created] soul and made for you hearing and vision and hearts; little are you grateful. (al-Sajadah/32:7-9)

It is the *Rûh* that has hearing, vision, and heart. It is the *Rûh* that has the five senses, while the body the organs of the senses. That is why in the dead or sleeping people, the five sense organs do not function because it is taken by Allah, meaning that the *Rûh* is not in the body.

ٱللَّهُ يَتَوَفَّى ٱلۡأَنفُسَ حِينَ مَوۡتِهَا وَٱلَّتِي لَمۡ تَمُتۡ فِي مَنَامِهَاۖ فَيُمۡسِكُ ٱلَّتِي قَضَىٰ عَلَيۡهَا ٱلۡمَوۡتَ وَيُرۡسِلُ ٱلۡأُخۡرَىٰٓ إِلَىٰٓ أَجَلٖ مُّسَمًّىۚ إِنَّ فِي ذَٰلِكَ لَأٓيَٰتٖ لِّقَوۡمٖ يَتَفَكَّرُونَ ٤٢

"Allah takes the souls at the time of their death, and those that do not die [He takes] during their sleep. Then He keeps those for which He has decreed death and releases the others for a specified term. Indeed in that are signs for a people who give thought." (al-Zumar/39:42)

Because of the importance of the function of the *Rûh*, we are obliged to be grateful to Allah. If this gift is not known, then our gratitude will never be in the sight of Allah SWT. Allah said that only a few people are grateful as revealed in Q.s. al-Sajadah / 42: 9 above. In the text, the

word "grateful" is expressed in the form "*fi'il mudlâri*", which signifies the ongoing process".

It is this *Rûh* that acts, whether the deed is good or bad depends on it. This body and all of its organs can function due to the *Rûh*. It is called *bi idznillâhi* which means *permitted by Allah*". If the *Rûh* does not move the body because it is in a state of sleep or death, then the body becomes a useless carcass. It is mentioned that "*lâ yataharraku al-jasadu illâ bi idznillāhi*, the body will not move except by permission of Allah"

Because this *Rûh* is doing an action, this *Rûh* is the source of the action. That is why, if you want to improve behavior, look for the source, and the source is the one that should perfected. In fact, as explained by al-Ghazali[78], if *akhlâq* is the source of action (*mashdar al-af'âl*), then the *Rûh* is the object.[79] And in fact, *akhlâq* is etymologically different from *af'âl*. So why is *akhlâq* synonymous with

[78] That in his statement "*al-akhlâq hiya haiâtu al-nafsi al-laltî tashduru 'anhâ al-af'âl, akhlaq"* is the state of the soul from which action arises. The state of the soul is bad if it is not good. If the soul is good then the deed will be good as well, and vice versa. Then, find out about the soul. Find out the nature of virtue and the nature of evil and what causes it to be evil.

[79] In fact, in a more profound study, what gives value to the behavior of the soul is called morals. The one that judges good and bad behavior of this soul is the dzat or sense. This dzat is always honest and true. It this dzat or sense that is to be changed from feeling with desires to feeling with divinity - *dzaûq rabbâniyyat*.

actions or behavior or *af'âl*? Hence the emergence of obscurity, "what exactly needs to be perfected"?

In fact, the only mission Muhammad s.a.w awakened to his prophetic body was to perfect the glory of *akhlâq*, "*innamâ bu'itstu liutammima makârim al-akhlâq*". Because he knows very well that actions will be good if the source is perfected. What's wrong with the *akhlâq* that he had to be sent to perfect it?

This *Rûh,* according to the text description Qs. al-Sajadah / 32: 7-9 above, is different from *insân* or humans. The *Rûh* enters the human body when the body is 14 (fourteen) weeks in medical science, and four months and ten days according religious information, "*fî arba'ati asyhurin wa' asyrâ yauman*". The *Rûh* enters the human body meaning that it (the *Rûh*) is different from humans. Therefore, it laso has different innate nature or *Fithrat*.

This *Rûh* comes from Allah naturally different from the one that comes from the parents, namely *insân*. This is what it means in the following revelation:

مَّآ أَصَابَكَ مِنْ حَسَنَةٍ فَمِنَ ٱللَّهِ ۖ وَمَآ أَصَابَكَ مِن سَيِّئَةٍ فَمِن نَّفْسِكَ ۚ
وَأَرْسَلْنَٰكَ لِلنَّاسِ رَسُولًا ۚ وَكَفَىٰ بِٱللَّهِ شَهِيدًا ﴿٧٩﴾

"What comes to you of good is from Allah, but what comes to you of evil, [O man], is from yourself. And We have sent you, [O Muhammad], to the people as a messenger, and sufficient is Allah as Witness." (Q.s. al-Nisâ`/4:79).

In fact *Rûh* was sent into man who is in the human body to drive the human body and act with that body. The *Rûh* carries its own nature, namely *shiddîq-amânaṯ-tablîgh-fathanaṯ*. It is righteous and honest because it the trust (amânat) of Allah. It is trusted by Allah to run the five senses to enjoy the riches of Allah that exist in the universe, the macro cosmos. The *Rûh* is called *îmân* and the privilege of Allah or the richness of Allah within the breast.

Because it is the trust of Allah (*îmân*), the *Rûh* is doing *tablîgh*, namely conveying its will to all organs in the human body so that it can act and move. It also conveys what is seen, done, said, and even what is being thought into its own heart called the book or writing. The writing can be read and that is what God has commanded to recite all the time. That is why, because *Rûh* is the trust of Allah and always does *tablīgh*, it knows even an atom of weight it does. Whether the action is good or bad, it knows, as it is preserved within its breast. That is a form of honesty. Very definitely, the record is never deviant in the breast.

ٱقۡرَأۡ كِتَٰبَكَ كَفَىٰ بِنَفۡسِكَ ٱلۡيَوۡمَ عَلَيۡكَ حَسِيبٗا ١٤

"Read your record. Sufficient is yourself against you this Day as accountant".(al-Isra'/17:14)

ٱلۡحَمۡدُ لِلَّهِ ٱلَّذِيٓ أَنزَلَ عَلَىٰ عَبۡدِهِ ٱلۡكِتَٰبَ وَلَمۡ يَجۡعَل لَّهُۥ عِوَجَاۜ

"[All] praise is [due] to Allah, who has sent down upon His Servant the Book and has not made therein any deviance.".(al-Kahfi/18:1)

When the *Rûh* meets with the *auliyâ`-anbiyâ`* and it is able to know his Lord, then it does *tablīgh* presenting itself before its Lord. That way it can be *fathanat* i.e. wise and thoughtful because it has been able to accept the guidance of its Lord.

If the *Rûh* comes from Allah and brings the righteous nature as described above, then what is the cause of deviance that appears in most people? Who can fix? How to fix it?

Therefore, the lesson of widom begins by knowing the origin of human creation, so as to know where the *fitrah* is brought to.

فَلۡيَنظُرِ ٱلۡإِنسَٰنُ مِمَّ خُلِقَ ۝٥ خُلِقَ مِن مَّآءٖ دَافِقٖ ۝٦ يَخۡرُجُ مِنۢ بَيۡنِ ٱلصُّلۡبِ وَٱلتَّرَآئِبِ ۝٧

"*So let man observe from what he was created*? *He was created from a fluid, ejected*; *Emerging from between the backbone and the ribs*." *(al-Thâriq/86:5-7)*

As described above that *insân* / humans are different from the soul. The *Rûh* is in human beings. Therefore, when the *Rûh* controls and moves the human body, it is not in its good nature as explained above. But it uses human nature so as to appear negative and destructive. What is human nature like?

To be able to understand the nature of human beings, we start from the origin of human creation. Humans are made from a fluid ejected as mentioned in the text above, derived from the clay extract into the extract of a liquid disdained (Q.s. al-Hajj / 22: 5, al-*Mu`min*un / 23: 12, al-Sajadah / 32: 7-8). If we pay attention to the statement of al-Bayhaqi hadith in the Book of al-Thibb by al-Suyuthî, that the origin of the human creation is from the four elements.

خلق الله الانسان من اربعة اشياء من الريخ والماء والطين والنار

"*Allah created man from four elements, namely, the air, water, earth, and fire*"

From here it can be synchronized with the hadith also from al-Bayhaqi in the Book of Majm 'al-Ghzali that,

أعدى عدوِّك نفسُك التي بين جنبيك

"the enemy you need to fight is your desires between your two bellies [in one body]"

This hadith is then associated with the hadith and the text of the verses about human creation above, hence the translation that "the enemy that you need to fight is in your body namely Satan's worldly desires ". Why is there air in you? Because the air element fills all the cavities on your body, then it is the air that is the nature of selfishness. Why is there lust in you? Because the element of water has become a vein, mind and bone in your body, and it is lust that is the nature of arrogance. Why are there worldly desires in you? Because the earth has become flesh, skin, and hair and scent in your body, so the worldly desires have become greed. Why is there Satan in you? Because the fire element has become blood in your body, and it is Satan, that is the nature of egotism.

Explanation of Hikmah tells us that in the air-water-earth-fire there is a *rûh* in each, namely *rûh raihân-rahmânî-jasmânî-dlâfî*. It is these elements of *Rûh* that create "Satan's worldly desires". The real form displayed by the *Rûh* in its nature has two qualities, first, *Nafs ammâraṯ* (Q.s. Yusuf / 12: 53), that is emotional nature, i.e. easily losing one's temper and easily offended. Second, *Nafs Lawwâmaṯ* (Q.s. al-Qiyamaṯ / 75: 2), that is, the nature of *'ajib* / pride, *riya'* /

praise-seeking, jealousy, conceit, slander, greed, and arrogance.

When we carefully think about it, it turns out that these qualities are the source or the main cause of evil in the world. It is no other than the *Rûh* that acts as a source of behavior using this human nature. Since it does not act in accordance with its own nature, the *Rûh* becomes a foolish and unjust human (al-Ahzab / 33: 72), unjust and *kufr* (Ibrahim / 14: 34), disbelief of his Lord (al-'Adiyat / 100: 6) , anxious (al-Ma'arij / 70: 19-21), exceeded the limit because it is satisfied with his existing knowledge (al-'alaq / 96: 6-7), then it is reluctant to become a believer even though it is made to do so (Yusuf / 12: 103).

When we know ourselves, where *Rûh* comes from and where it is at, that we come from God and we are residing within the human breast. Because we come to humans and become humans, hence the explanation of our human behavior. Only after we get the understanding that we come from Allah, will we return to Him (Q.s. al-Baqarah / 2: 155).

اِنَّا لِلّٰهِ وَاِنَّا اِلَيْهِ رَاجِعُونَ

"*Indeed we belong to Allah, and indeed to Him we will return.*"

Now, we need to learn how to return. If I may conclude, that the *ushûl* or the main purpose of the revelation of Islamic teachings through the *auliyâ`-anbiyâ`* with a total number of 124,313 (one hundred and twenty-four thousand three hundred and thirteen) and had completed their duties, was because of the *Rûh* breathed into the body of humans on the face of the earth. Even the breathing of the *Rûh* into the human body was also the purpose of Muhammad s.a.w resurrected in his prophetic body[80]. However, often the *Rûh* is complacent and does not know how to return to its place of origin in the sight of Allah. Why should the *Rûh* return to its original place? Definitely to be righteous and appear with its own nature. For this, it was taught to the *Rûh* that it must return to its place of origin.

Since the *Rûh* is said to come into the human body when at "four months and ten days old" in its mother's womb, it means that the *Rûh* comes from somewhere. So, in the context of the *Rûh*, it must also be noted that in the place of the *Rûh*, before departing into the human body, of course it must be to that place that the *Rûh* must return.

So where is that place? And what is the reason in order to be good the *Rûh* must go to that place?

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[80] The body of Ibn Abdillah had actually no name because Muhammad was in his breast, the body was called Prophet Muhammad. While Muhammad was not a body but the inner spirit of the Prophet. The Prophet is the father of his children. While Muhammad is not the father of [any] one of men children but he is the Messenger of Allah (Q.s. al-Ahzâb/33:40).

As reported in the Qur'an, that the *Rûh* is God's affair.

وَيَسْـَٔلُونَكَ عَنِ ٱلرُّوحِ ۖ قُلِ ٱلرُّوحُ مِنْ أَمْرِ رَبِّى وَمَآ أُوتِيتُم مِّنَ ٱلْعِلْمِ إِلَّا قَلِيلًا ﴿٨٥﴾

"*And they ask you, [O Muhammad], about the soul. Say, "The soul is of the affair of my Lord. And mankind have not been given of knowledge except a little" (Q.s. al-Isra`/17:85.*

Regarding this text, *first*, what must be accepted and understood from this text is that just because the *Rûh* is of the affair of God does not mean we must not know and may not talk about it, as many people have thought so far. *Second*, it must be absolutely accepted and understood that only God can take care of *Rûh*. That means we should not try to find out about it, because it will not succeed. Therefore whoever we are, there is no way we can fix the hearts of others. The question is, what is the reason for the *Rûh* to be dealt with? How does God deal with it? Where does He deal with it?

As mentioned above, it was *Rûh* who carries out these deeds on humans. Whether the deed is good or bad, the one doing it is the *Rûh*. Whereas the *Rûh* is not currently in a good *Fithraṯ* position. *It* is using the *insân* / human nature of Satan's worldly desires, which is very negative and harmful. Because of that, the *Rûh* must be taken care of by God.

How does God take care of the *Rûh*? To do this, God does not need help from humans. God does not need science and technology to take care of *it*. Science and technology, in fact, do not change humans for the better. Actually the opposite is true. So, in order to take care of the *Rûh* so that it would return to its righteous nature, God sent the *auliyâ-anbiyâ`* to bring a message of good tidings and fear. The messengers of God uniformly delivered the news that the *Rûh* is from Allah. That the *Rûh* originated from one place namely "*jumadil awwal* in the House of Allah". They also stated that in order for the *Rûh* to return to its righteousness, it had to come to its origin in the House of Allah. All *auliyâ-anbiyâ`* bring the *Rûh* to its resting place.

Now the question where God takes care of the *Rûh* has been answered. That the *Rûh* was introduced to its natural state that is the path to God. God is a non-physical being. Of course it was taught to the *Rûh* not to rely on its body to meet God. And this comes with the following questions, that if we want to worship, we must understand the answers to six questions: who performs worship? Namely the true soul. Who is that soul? Namely the *Rûh* who knows and can return to its place of origin.

In its original place, the *Rûh* becomes a true believer because that is where the heart is removed of its disease by Allah. Heart disease is nothing but *insân* / mar`un /

human / satan's worldly desires. In that place the disease is taken away from the heart And only God who can do it.

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱسۡتَجِيبُواْ لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمۡ لِمَا يُحۡيِيكُمۡۖ وَٱعۡلَمُوٓاْ أَنَّ ٱللَّهَ يَحُولُ بَيۡنَ ٱلۡمَرۡءِ وَقَلۡبِهِۦ وَأَنَّهُۥٓ إِلَيۡهِ تُحۡشَرُونَ ٢٤

"O you who have believed, respond to Allah and to the Messenger when he calls you to that which gives you life. And know that Allah intervenes between a man and his heart and that to Him you will be gathered. (al-Anfal/8:24)

وَنَزَعۡنَا مَا فِي صُدُورِهِم مِّنۡ غِلٍّ تَجۡرِي مِن تَحۡتِهِمُ ٱلۡأَنۡهَٰرُۖ ...

"And We will have removed whatever is within their breasts of resentment, [while] flowing beneath them are rivers…"(al-A'raf/7:43)

And the Qur'anic text mentions the place, where we are gathered, and the place beneath it are rivers, and in that place we heart is purified. This text indicates that the *Rûh* is taken care of by God until it is separated from its human nature (satan's worldly desires). Thus, the answer to the question why God takes care of the *Rûh.* Of course to separate it from the disease of the heart, and to adopt its own nature which is *shiddîq-amânat-tablîgh-fathanat*.

Who is worshiped? That is, Allah's Subhânahû wa ta'âlâ. This is in order to decipher who takes care of the *Rûh* and how *it* is taken care of. The *Rûh* must worship Allah. And the way to worship Allah can be found in the following text:

إِنَّنِيٓ أَنَا ٱللَّهُ لَآ إِلَٰهَ إِلَّآ أَنَا۠ فَٱعۡبُدۡنِي وَأَقِمِ ٱلصَّلَوٰةَ لِذِكۡرِيٓ

"Indeed, I am Allah . There is no deity except Me, so worship Me and establish prayer for My remembrance.." (Q.s. Taha/20:14)

To worship God, we must establish prayer, and it is in that prayer we remember Allah. Whereas in another text, God is "nothing is there to Him any equivalent; That is, God cannot be remembered. Whereas shalât to worship Allah is to remember Him.

So, if we cannot remember Allah, the question is "where is the place of worship?" It is in a place that we never associate anything woth Allah, and all forms of disease of the heart are removed. This is where the *Rûh* is not a polytheist.

Why is the *Rûh* is *shirk* (polytheist)? What does *shirk* mean? *Shirk* is injustice, and it is because one follows his desires.

وَإِذۡ قَالَ لُقۡمَٰنُ لِٱبۡنِهِۦ وَهُوَ يَعِظُهُۥ يَٰبُنَيَّ لَا تُشۡرِكۡ بِٱللَّهِۖ إِنَّ ٱلشِّرۡكَ لَظُلۡمٌ عَظِيمٞ ١٣

"And [mention, O Muhammad], when Luqman said to his son while he was instructing him, "O my son, do not associate [anything] with Allah. Indeed, association [with him] is great injustice." (Q.s. Luqman/31:13)

بَلِ ٱتَّبَعَ ٱلَّذِينَ ظَلَمُوٓاْ أَهۡوَآءَهُم بِغَيۡرِ عِلۡمٖۖ فَمَن يَهۡدِي مَنۡ أَضَلَّ ٱللَّهُۖ وَمَا لَهُم مِّن نَّٰصِرِينَ ٢٩

"But those who wrong follow their [own] desires without knowledge. Then who can guide one whom Allah has sent astray? And for them there are no helpers." (Q.s. al-Rum/30:29)

Well, in order to provide answers to such questions, Allah Almighty sent His teachings to mankind through the *auliyâ`-anbiyâ`*. It is a series of rituals in Islamic teachings, especially those listed in the five pillars of Islam.

In connection with *îd al-fithri,* it is aimed at returning to *fitrah* as described above, inseparable from the moment before îd al-*fithri* which is Ramadân. On this occasion, we look for the Three Pillars of Ramadân that are closely related to how we actualize the "*Fithrat of the Soul*". There is a hadith that reads " *rajaba syahrullâh wa sya'bana syahrî, wa ramadlâna syahru ummatî*, rajab is the month of Allah, sa'ban in my month, Ramadân the month of my people ".

Ramadân is the month of Muhammad's followers. Muhammad's followers are the believers. The believer is

none other than the *Rûh* when it can return to its original place. This means that Ramadân is the golden opportunity for the *Rûh* to restore its identity. That is what I call the "fithrah of the soul" above which is *Fithrat Rûhiyat*. So Ramadân is not a holy month, not a month of forgiveness, let alone a blessing month. In fact, the believers i.e. Muhammad's people who observe the month of Ramadhan are the holy ones because they are purified, honored, and blessed. That Ramadân is the month of Muhammad's people see be viewed from the three pillars of Ramadân as follows:

First *shiyâm* / shaum. *Shiyâm* means refraining from using the desires of Satan's worldly desires which are *Nafs Ammârat* (Q.s. Yusuf / 12: 53), which is temperamental, irritable and easily offended because he is arrogant. In addition, *Nafs Lawwâmat* was a sense of 'self-pride, praise-seeking, envy, conceit, slander, greed, and arrogance. If we are still carried away by Satan's worldly desires, that means we have not performed *shaum* but only *imsâk*. *Imsâk* is merely refraining from eating and drinking. If that's the case then it's only hunger and thirst that we get. However, if we can practice *shiyâm* correctly, then it is guaranteed as mentioned in the hadith that our past sins are forgiven. The true *Shiyâm* does not merely restaining from eating and drinking or *imsâk*.

من صام رمضان ايمانا واحتسابا غُفر له ماتقدَّم من ذنبِهِ

"Whoever fasts because of faith and consciousness is forgiven of past sins (one year)".

Second, *tarawih* prayer. Whoever performs *tarawih* prayer in the month of Ramadân because of faith and consciousness, is forgiven of past sins on year, as revealed in the following hadith:

من قام رمضان ايمانا واحتسابا غُفرَ له ماتقدّم من ذنبِهِ

This hadith is similar to " *Whoever fasts because of faith and consciousness is forgiven of past sins (one year)*", as above. By fasting, we can refrain from being trapped in Satan's worldly desires in our words and actions. Meanwhile, we cannot and do not have the strength to do so. That's why we seek help through patience and prayer.

وَٱسۡتَعِينُواْ بِٱلصَّبۡرِ وَٱلصَّلَوٰةِۚ وَإِنَّهَا لَكَبِيرَةٌ إِلَّا عَلَى ٱلۡخَٰشِعِينَ

"And seek help through patience and prayer, and indeed, it is difficult except for the humbly submissive [to Allah]" (al-Baqarah/2:45).

ٱلَّذِينَ يَظُنُّونَ أَنَّهُم مُّلَٰقُواْ رَبِّهِمۡ وَأَنَّهُمۡ إِلَيۡهِ رَٰجِعُونَ ٤٦

"Who are certain that they will meet their Lord and that they will return to Him." (Q.s. al-Baqarah/2:46)

Prayer is a servant's contact with his Lord. That servant is "'*abdî fi al-qalbi al-mu'minu*, my servant in his heart is a believer." He becomes a believer in a place whe he does not associate anything withAllah, as described above. There we are fortered and cared for, separated from the disease of the heart (Qs al-A'raf / 7: 43, al-Anfal / 8:24). This is in parallel with the meaning of the fasting that is to have our heart preserved. It is called the righteous heart, *fa innaha min taqwâ al-qulûb*. (Qs al-Hajj / 22: 32).

Prayer is the performance of the heart or the pillar performed by the heart.[81] The command in the Qur'an is "*aqim al-shalât* --establish prayer". That is why prayer is the essence of worship[('*abada-ya'budu-'ibâdatan*) which is expressed in the form of "*qadlâ / qudliyat al-shalâtu*, performing prayer". Prayer is a pillar performed orally (the *qauli* pillar) and by the members of the body (the pillar of *fi'li*).

As stated in Q.s. Thaha / 20: 14 above, that worship ('*abada-ya'budu-u'bud*) is to establish prayer, and that prayer must be be followed by remembrance (*al-dhikr*). If Allah cannot be remembered because He is an invisible Dzât and nothing is there to Him any equivalent, then worship Allah in a place that does not associate Him with

[81] If the heart is one of the organs of the body, it has no performance and cannot do anything. Therefore, the purpose of the phrase "the pillars made by the heart" means the pillars made by the one who is in the heart.

anything in His House. Since the House is non physical, then those who come to it must be non physical. It is technically as described by the following text:

وَإِذْ جَعَلْنَا ٱلْبَيْتَ مَثَابَةً لِّلنَّاسِ وَأَمْنًا وَٱتَّخِذُوا۟ مِن مَّقَامِ إِبْرَٰهِـۧمَ مُصَلًّى ۖ وَعَهِدْنَآ إِلَىٰٓ إِبْرَٰهِـۧمَ وَإِسْمَـٰعِيلَ أَن طَهِّرَا بَيْتِىَ لِلطَّآئِفِينَ وَٱلْعَـٰكِفِينَ وَٱلرُّكَّعِ ٱلسُّجُودِ ﴿١٢٥﴾

"And [mention] when We made the House a place of return for the people and [a place of] security.[82] *And take, [O believers], from the standing place of Abraham a place of prayer. And We charged Abraham and Ishmael, [saying], "Purify My House for those who perform Tawaf and those who are staying [there] for worship and those who bow and prostrate [in prayer]." (Q.s. al-Baqarah/2:125)*

There is a standing place of Abraham that is visible, [83] and there is the truth that is invisible. The true Maqam is this place in the House. In fact, it is in the House that we

[82] In that place the soul is safe from the temptations of the Devil. Actually this soul is safe from becoming a Devil because it uses the nature of insân namely *nafs ammārat* and *nafs lawwâmat.* In that place, *insân* as a disease of the person in the heart is separated from the self in the heart.

[83] The Standing Place of Abraham was a stone raised by Siti Hajar to the place where Abraham set foot on when he arrived and was about to carry his son Ishmael when he was three days old. The stone was lifted from the side of Ismail's hijir. Initially Abraham was not allowed by his first wife Siti Sarah to step on the ground. That was a condition that allowed Abraham to carry Ismail.

make it a place to remember God. This means that our memory must reach the "Abraham's standing place" in the House. Abraham was placed in the House as a place of not associating anything with Allah.

وَإِذْ بَوَّأْنَا لِإِبْرَٰهِيمَ مَكَانَ ٱلْبَيْتِ أَن لَّا تُشْرِكْ بِى شَيْـًٔا وَطَهِّرْ بَيْتِىَ لِلطَّآئِفِينَ وَٱلْقَآئِمِينَ وَٱلرُّكَّعِ ٱلسُّجُودِ

"And [mention, O Muhammad], when We designated for Abraham the site of the House, [saying], "Do not associate anything with Me and purify My House for those who perform Tawaf and those who stand [in prayer] and those who bow and prostrate. (al-Hajj/22:26)

To get to the non-physical, we are commanded to turn our face[84] towards the / syathra / sign / symbol / side of the House. Bear in mind, we are not this physical body but the *Rûh*. So it is the face of the *Rûh*'s turns toward the House and the form of the *Rûh*'s face is remembrance (*al-dhikr*). It is our remembrance that reaches to the side / sign / symbol / direction of the House. If in prayer remembrance is not on the side of the House, then all the recitations and gestures of the *qauli* and the *fi'li* pillars we

[84] The face in question is the face of soul. It means that if you do not know yourself, then you will not know where the face of the soul. That way you will not be able to turn your face in the direction God commands you to focus your mind on.

perform are considered whistling and clapping, even inviting torment and uttering disbelief.

قَدْ نَرَىٰ تَقَلُّبَ وَجْهِكَ فِي ٱلسَّمَآءِ ۖ فَلَنُوَلِّيَنَّكَ قِبْلَةً تَرْضَىٰهَا ۚ فَوَلِّ وَجْهَكَ شَطْرَ ٱلْمَسْجِدِ ٱلْحَرَامِ ۚ وَحَيْثُ مَا كُنتُمْ فَوَلُّوا۟ وُجُوهَكُمْ شَطْرَهُۥ ۗ وَإِنَّ ٱلَّذِينَ أُوتُوا۟ ٱلْكِتَٰبَ لَيَعْلَمُونَ أَنَّهُ ٱلْحَقُّ مِن رَّبِّهِمْ ۗ وَمَا ٱللَّهُ بِغَٰفِلٍ عَمَّا يَعْمَلُونَ

"We have certainly seen the turning of your face, [O Muhammad], toward the heaven, and We will surely turn you to a qiblah with which you will be pleased. So turn your face toward al-Masjid al-Haram. And wherever you [believers] are, turn your faces toward it [in prayer]. Indeed, those who have been given the Scripture well know that it is the truth from their Lord. And Allah is not unaware of what they do. (al-Baqarah/2:144)

وَمَا كَانَ صَلَاتُهُمْ عِندَ ٱلْبَيْتِ إِلَّا مُكَآءً وَتَصْدِيَةً ۚ فَذُوقُوا۟ ٱلْعَذَابَ بِمَا كُنتُمْ تَكْفُرُونَ ﴿٣٥﴾

"And their prayer at the House was not except whistling and handclapping. So taste the punishment for what you disbelieved. (al-Anfal/8:35)

Third, compulsory alms (*Zakât Fithrat*). *Zakât Fithrat* is alms for the soul. It is an effort to purify the soul. The soul is *insân* as described above, namely Satan's worldly

desires. Purifying the soul means purifying oneself from Satan's worldly desires. As described in the teachings of religion, that if *Zakât Fithrat* not paid out, then all the good deeds of Ramadan will be suspended between heaven and earth (*yuta'allaqu bayna al-samâ wa wa al-ardl*). That is why, to illustrate the importance of this alms, if there is a baby born on the eve *îd al-fithri,* it is obligatory to pay out *zakât Fithrat*. Also if someone dies on the first night of Ramadan, it is also obliged to give out *zakât*.

Next, in paying out *zakât fithrat,* we must know its place, namely that we are purified in a place that does not associate anything with Allah. So in the handover of *zakât Fithrat,* the heart must establish prayer that there must be a connection between a servant in the heart with God in that place. Only then can virtue of *zakât fithrat* be gained. That the *Fithrat* alms are counted by one Baghdad bushel. One Baghdad bushel of consists of 3.1 kg, with its virue, our sins day and night and big and small will be forgiven sins.

Because on this Holy Day, Allah wants to reward the believers who perform the *shiyâm* of Ramadan, then the fithra *zakât fithrat* added that one bushel of Baghdad is divided into three parts. Each part consists of four more cups. The four parts of the first half, forgive our sins that use the four elements of human creation, namely Satan's worldly desires in the forms of actions and words in a year.

The four parts in the second part, for us in the world are determined by faith, and age is extended in the sight of God, earning livelihood will be easier in the world and kept away from all forms of bad luck. Four pieces in the third part, for us in heaven that is for the palace, foods, drinks and clothes.

In conclusion, that the actualization of "self-purity" means to realize the "innateness of the *Rûh*" that comes from Allah, namely *shiddîq-amânaṯ-tablîgh-fathanaṯ*. Its functional meaning is to actualize the contents of the heart that are back to being good. After this heart is completed with the steps and endeavors as described above, then we move on to live in the next eleven months. 1st Shawwal is the start. Syawwâl means improvement. That is, if indeed our *shiyâm* has produced cleanliness of the heart, it should be in the eleven months after Ramadan where we improve our character.

After the heart becomes virtuous, then we talk about the economy, social issues, politics, leaders, etc. If this heart has not been settled down, no matter how much the concept is poured, it will not produce anything good in this world, especially in the sight of God. If forced, then there is only pretense. There are behaviors that are tendentious, self-serving, and so on. Truly, this is an indisputable fact. Even then, if we want to honestly speak with a conscience, that is, speak with a heart that has been

preserved by God and not with a heart that is only a heart that is filled with Satan's worldly desires.

Section 7
Content and Meaning

A. Allah-Muhammad-Mukmin

First of all, please accept my sincere apology if the title of the epilogue in this section is unpopular or you might feel obsolete because it is so popular. But God reminded that "do not pursue that of which you have no knowledge" (Q.s. al-Isra` / 17: 36). In another text we have been reminded that "Great is hatred in the sight of Allah that you say what you do not do (Q.s. al-Shaff / 61: 3).

If the two text are combined, "how can we practice what is being said if the truth is is unknown, or who says it does not know what is being said". What I mean is, for example, lest we say "worship God" when in fact we do not worship Him because we only know the name "Allah". Meanwhile, those who worship that name are disbelievers " *man 'abada al-asmâ` dûna al-ma'nâ faqad kafara* (whoever worships the name but does not know who has the name (meaning) then your disbelief is real". Or we say "*shalât*", but we do not establish prayer (*'abada-ya'budu*).

To worship Allah is to establish prayer, while establishing prayer is to remember Allah. Prayer is not just carrying out its thirteen pillars because if that is all there is to it, it is merely a ritual (*qudliyat al-shalât*). Let us consider the following text.

إِنَّنِيٓ أَنَا ٱللَّهُ لَآ إِلَٰهَ إِلَّآ أَنَا۠ فَٱعۡبُدۡنِي وَأَقِمِ ٱلصَّلَوٰةَ لِذِكۡرِيٓ

"Indeed, I am Allah. There is no deity except Me, so worship Me and establish prayer for My remembrance." (Qs. Thâhâ/20:14)

Basically, worshiping Allah is to remember Him. But how can you remember Him, because "*lam yakun lahû kufuwan ahad*, --nor is there to Him any equivalent (Q.s. al-Ikhlâsh / 112: 4). Surely God cannot be remembered by anyone. Because He is the *Dzât* that has never been seen and is not like any kind of thing. On the one hand, we must worship Him. Whereas on the other, worshiping Him is to remember Him. So, there must be a solution, which is to learn to know Him. It means knowing God is not enough to learn about His name "Allah-الله " which consists of the letter "*alif-lam-lam-ha* (ا-ل-ل-ه)". Because Allah is the Dzât that is invisible and can never be seen, then surely He cannot be remembered. While many of the commands in the text in the Qur'an are to remember Him (*udzkur-udzkurû*) not a command to mention (*utlu, qul*). The Dzât is a sense, then we must be able to know where we

know it. What is certain is He is not like the *dzât* or the sense in us because what we are is just a splash that comes from Him.

Like the taste of "sweet" that cannot be remembered, but can only be tastes. Sweetness[85] neither lies in sugar nor in the tongue, but it is in the taste. Sweetness can be tasted by the tongue. But it cannot be tasted if sugar does not touch the tongue. For example, we will later seek to find out about the *Dzât* called "Allah". This example will require equality between "*shari'ah* and *haqiqat*".

We can start from knowing Allah. That in order to introduce Himself, Allah became the original creator. He said in the hadith qudsi,

كُنتُ كَنزًا مَخْفِيًّا فَاَحْبَبتُ اَن أُعْرَفُ فَخَلَقتُ الخَلقَ فَبِي عَرَفُونِي

> "*kuntu kanzan makhfiyyan fa ahbabtu an u'rafu fa khalaqtu al-khalqa fabî 'arafûnî.* I am a hidden gem / treasury, I want to be known, then I create "one creation" (that which is with me), then (through that creation) they know me. "

[85] Sweet cannot be remembered but can only be felt. It's just that when someone mentions "sweet", we certainly imagine "sugar" because what we know is that sweetness is related to sugar. The relationship between the two is "sweet and inseparable from sugar". If this example is applied in an effort to know God, then there must be a "being" that is "One" with "Allah". So we understand that the being is inseparable from Allah. This paper is intended to know the "Being" that is inseparable from "Allah".

So in order to know Allah, we must know the creation that which is with Him. He later in the explanation becomes a form that is inseparable with Allah.

What is one that Allah created? He is the beginning. Of course the beginning is not Allah, for He created the beginning. If Allah is the beginning, then He would not be God. Because then someone cretaed Him. It is Allah who initiated the beginning. The first form created is in the following *hadith qudsi*,

أَوَّلُ مَاخَلَقَ اللهُ نُوْرًا مُحَمَّدًا وَخُلِقَ كُلُّ شَيْئٍ مِنْهُ

"*awwalu mâ khalaqallâhu nûran muhammadan wa khuliqa kullu syaiin minhu*--that Allah first created Nur (whose name is) Muhammad and all things were made from him."

He is Muhammad as the Light of Allah, the beginning of all things (*khuliqa kullu syaiin minhu*). It is because of him, Allah created all things. He is Muhammad, created because of Allah, as mentioned in the *hadith qudsi*, Allah said, according to the hadith narrated by Muhammad bin Abdul Wahhab.[86]

خَلَتُ الاَشْيَاءَ لِاَجْلِكَ وَخَلَقْتُكَ لِاَجْلِي

[86] Muhammad Ibn Abdul Wahhab, Hashiyyatu Ushûl al-tsalātsat, Volume I, p. 21, 125

"*khalaqtu al-asyyâa liajlika wa khalaqtuka liajlî*-- I created all things because of you, I created you because of Me".

Because there is Muhammad [87] who is "with Allah" (بِالله), in the text of the Qur'an Allah said "with Me" (بِـي). With such information, we can start formal words that are often expressed in religious lessons, such as:

اَوَّلُ الدِّيْنِ مَعْرِفَةُ اللهِ

"*awwalu al-dîni ma'rifatullâhi* – being religious begins by knowing Allah".

In this context, with the existence of Muhammad, who is the Light of Allah, it can then be connected to the statement of the hadith text which is very often revealed in the lessons of the study of monotheism that,

مَعْرِفَةُ اللهِ بِاللهِ

"*ma'rifatullâhi billâhi*--knowing Allah with Allah".

Knowing who is "With Allah" is a condition of knowing Allah. The introduction is known as *tauhîd*. The

[87] Bear in mind that this work has not yet discussed the body of Muhammad or Prophet Muhammad but still speak of non-physical Muhammad that is later described as the inner spirit of Prophet Muhammad. As for us, the mind or one who has a mind is the soul, but the mind in the Prophet Muhammad is not a soul but the Father of the souls.

one God and the one with God are called the One *Dzât* and *Shifât*. The *Dzât* created *shifât*, it is said that Allah created Muhammad in the form of a light as described in the *hadith qudsi* above. Allah's attribute is light. He's "Most Great". Later on in the special description of the "twenty attributes of Allah", there must be God's personality in Muhammad, the attribute *Nafsiyat*. From here comes the mentioning of "Allâhu Akbar". It is not the translation of "Allah is Great" that is required in the understanding of *haqiqat*, but rather the expression "Akbar". That is the understanding that God is the One with His attributes, and the *tajalli* of Allah is "*Akbar*". Who is Akbar?

To the Oneness of Allah and His Attributes is revealed in the *isrâ`-mi'râj*: "Muhammad, your name is engraved and my name is on the" Throne". In the more affectionate form of the Messenger of Allah it was revealed in the language of Allah to Muhammad that "you are mentioned with Me, I am mentioned with you; incomplete would it when they do not mention you" In a more practical form it is revealed to us by the one who taught the Oneness of Allah that, "if you mention Muhammad, you remember Allah; if you remember Allah, it reminds you of Muhammad".

Thus the Oneness of Allah is depicted in an eternal thread of hum, to declare that Muhammad s.a.w "is not the same but indistinguishable, --he is with Allah". He is Muhammad "who is inseparable from Allah". So he is

Muhammad "one *Dzât*, one *Shifât*, one *Name`*, one *af'âl* with Allah". In him is the Dzât called Allah manifested. He is Muhammad in the form of the light of the Shifât of Allah. He is Muhammad-Ahmad-Alhamdu of the name of Allah. From him is the believer in the breast of all mankind throughout the world as the *if'âl* of Allah.

In the text of the Qur'an, it is said, "wa *wa yadlribu al-amtsâla li al-nâs*, and Allah makes the example to mankind".[88] We may present the paradox as an example for us to ponder, Today "the president is no difference than the person named Susilo Bambang Yudoyono". When Mr. Yudoyono put a seal from the State Palace, it must have been the President's act and stamp. Therefore, if you want to meet the president you have to find a person named Susilo Bambang Yudoyono. Otherwise, you will never meet the President.

Back to the Oneness of Allah earlier. Many text mention Muhammad's personficataaion that is inseparable from Allah, which is described as the Messenger of Allah. It is the understanding of the word "*nahnu*" (We). It is only with this understanding that we can begin to say the word "Rabb (God) - ربّ". So in order to strengthen that argument of the Oneness, he said,

اَطِيْعُواالله وَاَطِيْعُواالرَّسُوْلَ...

[88] Among them in the text Qs. Al-Nûr /24:35

"*athî'û Allâha wa athî'û al-rasûla,* obey[89] Allah and obey His Messenger".

مَنْ يُطِيْعِ الرَّسُوْلَ فَقَدْ اَطَاعَ اللّٰهَ...

"*man yuthî'i al-rasûla faqad athâ'allâha*, He who obeys the Messenger has obeyed Allah".*(Q.s. al-Nisâ`/4:80*

This is the understanding of the Oneness of Allah that leads us to call Him God (رَبٌّ). This is the Word of God (رَبٌّ) that later He mentions the word "We" (نَحْنُ / نَا) in the Qur'anic text. Only when Allah is called God (رَبٌّ) in His Oneness are messengers or apostles sent at His will. His messengers were sent to make it possible for all believers to know their origins and place of return. Believers are the *Rûh* that is found in the breast of all mankind throughout the world of its creator, its origin, and its place of return. The believer should return to where he comes from.

That is why, through that messenger we come to know God since the messenger brings good tidings and fear. These messengers known as the *auliyâ`-anbiyâ`* are called "the ones with God (بِرَبِّ)". From here we are introduced to the next guide,

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[89] Deliberately the word "*athâ'a-athî'û*" is translated as "join - follow", because I was taught to take meaningful translations directly with *if'âl*. Merely saying "obey" is still abstract. But by saying "to join - follow", the meaning contains *if'âl*. Even "joining" does not require words, but only *if'âl.*

عَرَفْتُ رَبِّي بِرَبِّي

"*'araftu rabbî birabbî*-- I know my Lord with my Lord ".

This text does not explain that God descended directly introducing Himself to humans. But this text guides that there are people appointed by Him. Those people are sent to all mankind in this world according to their respective times and places. Then later the messenger of God conveyed the message of God that had reached them in the language of their people.

وَمَآ أَرۡسَلۡنَا مِن رَّسُولٍ إِلَّا بِلِسَانِ قَوۡمِهِۦ

"*wamâ arsalnâ min rasûlin illâ bilisâni qaumihim* (*And We did not send any messenger except [speaking] in the language of his people"). (Q.s. Ibrâhîm/14:4)*

At this point, let us sort it out from the above explanation. First, to know Allah we must first seek the creation that is with Him. If you do not know the creation of Allah then it is impossible to know what to do with Him, let alone meeting Him. Therefore, it is impossible to come to terms with the fact that "remembering Allah" is impossible without knowing who Allah is. That creation is none other than "*shifât* (the attribute of) Allah".

Therefore, Allah said to His *Shifât* whose existence is One in the form of the name of God (رَبٌّ),

خَلَقتُ الاَشيَاء لِاَجْلِكَ وَخَلَقْتُكَ لِاَجْلِي

"*khalaqtu al-asyyâa liajlika wa khalaqtuka liajlî*-- I created everything because of you (Muhammad) I created you because of Me".

لَولاَكَ مَاخَلَقْتُ الاَفْلَاقَ وَلَولاَكَ مَاخَلَقْتُ آدَمِ ولَا الْجَنَّةَ وَلاَالنَّارَ

"*laulâka mâ khalaqtu al-aflâqa walaulâka mâ khalaqtu âdama walâ al-jannata walâ al-nâra* – were it not for you, I would not have created the universe were it not for you; were it not for you, I would not have created Adam, neither heaven nor fire".

By saying this, Prophet Muhammad said in the *hadith qudsi*,

أَنَا اَبُو الاَرْوَاحِ وَاَدَمَ اَبُو الْبَشَرِ

"*anâ abû al-arwâh wa âdama abû al-basyar*-- I am the father of the *Rûh* and Adam the father of all bodies".

اَنَا نُورُ اللهِ وَالمُؤمِنُونَ مِنِّي

"*anâ nûr Allâh wa al-mu`minûna minnî*-- I am the light of Allah and believers (are created) of me".

اَنَا مِنَ اللهِ وَالمُؤمِنُونَ مِنِّي

"*anâ min Allâh wa al-mu`minûna minnî*-- I am the light of Allah and believers (are created) of me."

The text of this hadith convey the understanding that the believer is of the light of Allah who is called Muhammad, and Muhammad is of Allah. The light of Allah, called Muhammad was created eight thousand years before the creation of the body of Adam. The count of that year is the count of the year of light where one day is equal to fifty thousand years of the earth year, *fî yaumin kâna miqdâruhû khamsîna alfa sanatin* (Q.s. al-Ma'ârij/70:4).

Four thousand years after Allah created His Light, or four thousand years before the creation of Adam's body, and of the Light of Allah was the beginning of all things were created that accompany the eternity of Allah: the earth,[90] *'arsy-kursi*,[91] heaven-hell, and *mukmin*.[92] We focus first on the believer. This believer is divided into three, namely the *sami'na wa atha'nâ* --the angels, the *samiânâ wa'ashainâ* –the devils, and *wamâ bainahumâ* –the *Rûh*.

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[90] In later explanation, this earth that is brightened is not the one we are currently inhabiting, but it is in a place in the position of the Ka'bah with the outer boundary of the Standing Place of Abraham, the shari'ah enclosed in gold in Mecca.

[91] This 'Arsy has thirteen foster names, i.e. *'arsy-kursi, baitul makmur, baitu al-rahmân, baitu all-rahîm, baitu al-'atîq*, three stone stoves in the days of Noah, the tree where Moses was praying to God, the stone of which camels came out in the days of the prophet Saleh, the center of the earth, the heart of nature, the axis of the world respectively in the days of the prophets Moses, David, and Isa. The Qur'an introduces us to the name Baitullah, today it is called khazâinullâh (fortress-city of Allah).

[92] These four matters are eternal to accompany the eternal existence of Allah, *Qadim and Baqâ'*. As long as Allah is not destroyed, these four things remain eternal.

It is this *Rûh,* with regard to our body, which departs from its original place that God breathed into the human body (Q.s. al-Ahzâb / 32: 9) in the mother's womb at four months and ten days old -- *fî arba'ati asyhurin wa 'asyrâ yauman*. The *Rûh,* before leaving, at his place of origin is a believer. Before entering the 'service' in the body of a human being, it was indeed *sami'nâ wa atha'nâ*, and it was truly an angel. So there are angels who are assigned to the human body. On its way to the womb of a mother, it was called the *Rûh*. While in the human body, especially at puberty, it is called *insân* and is no longer a believer or an angel since humans are the elements of denial / *kufr* / *kâfir*. The *Rûh* adapted the elements so that its behavior becomes human.

هُوَ ٱلَّذِى خَلَقَكُمۡ فَمِنكُمۡ كَافِرٞ وَمِنكُم مُّؤۡمِنٞۚ وَٱللَّهُ بِمَا تَعۡمَلُونَ بَصِيرٞ ٢

"*It is He who created you, and among you is the disbeliever, and among you is the believer. And Allah, of what you do, is Seeing*" (Q.s. 64:2)

In this *Rûh,* there is a gift called grace. That is why we are taught to be grateful to God without fail since there is a gift of Allah to us whose value is infinite. The gift is the favor that is the sense that God has given us in conjunction with the breathing of the *Rûh* into our body. The *Rûh* and

the sense in it is something we would never want to trade for anything in this world. This is the greatest and most precious gift we have. It is the subject for us. It drives the body.[93] All members of the body and sensory organs in the body can only function if this *Rûh* enters the body. Because there is *Rûh* blown in our bodies, the human being and his body become perfect.

ٱلَّذِىٓ أَحۡسَنَ كُلَّ شَىۡءٍ خَلَقَهُۥۖ وَبَدَأَ خَلۡقَ ٱلۡإِنسَٰنِ مِن طِينٍ ۝٧ ثُمَّ
جَعَلَ نَسۡلَهُۥ مِن سُلَٰلَةٍ مِّن مَّآءٍ مَّهِينٍ ۝٨ ثُمَّ سَوَّىٰهُ وَنَفَخَ فِيهِ مِن
رُّوحِهِۦۖ وَجَعَلَ لَكُمُ ٱلسَّمۡعَ وَٱلۡأَبۡصَٰرَ وَٱلۡأَفۡـِٔدَةَۚ قَلِيلٗا مَّا
تَشۡكُرُونَ ۝٩

"Who perfected everything which He created and began the creation of man from clay. Then He made his posterity out of the extract of a liquid disdained. Then He proportioned him and breathed into him from His [created] soul and made for you hearing and vision and hearts; little are you grateful. (al-Sajadah/32:7-9)

[93] So our behavior is the will of the Rûh who is none other than ourselves because Allah intended only to Muhammad. The will of Allah is *"khalaqtu al-asyâa li ajlika wa khalaqtuka li ajlî,* I created everything because of you, Muhammad; I created you because of Me". While Muhammad intends to us, namely "*innâ lillâhi wa innâ ilaihi râji'ûn*, (our speech) we are from Allah, to Him we return". Then we intend to the whole body. *"lâ yataharraku al-jasadu illâ biidzillahi,* the body will not move except with the permission of Allah". Allah's permission is in the form of the Rûh.

The *Rûh* is manifested in the form of hearing, vision, and sense or heart in us. The *Rûh* is the one who has five senses. That is why in the dead or sleeping people, the five sense organs do not function since the *Rûh* is taken or held by Allah. It means it is not within the body.

ٱللَّهُ يَتَوَفَّى ٱلۡأَنفُسَ حِينَ مَوۡتِهَا وَٱلَّتِي لَمۡ تَمُتۡ فِي مَنَامِهَاۖ فَيُمۡسِكُ ٱلَّتِي قَضَىٰ عَلَيۡهَا ٱلۡمَوۡتَ وَيُرۡسِلُ ٱلۡأُخۡرَىٰٓ إِلَىٰٓ أَجَلٖ مُّسَمًّىۚ إِنَّ فِي ذَٰلِكَ لَأٓيَٰتٖ لِّقَوۡمٖ يَتَفَكَّرُونَ ٤٢

"Allah takes the souls at the time of their death, and those that do not die [He takes] during their sleep. Then He keeps those for which He has decreed death and releases the others for a specified term. Indeed in that are signs for a people who give thought." (al-Zumar/39:42).

Because the importance of the function of the *Rûh* which is even priceless, we are obliged to grateful without a limit to Allah. Therefore, if this enormous blessing is not recognized, then our gratitude will not be judged by Allah. However, Allah claims that only a few people are grateful, as revealed in Q.s. al-Sajadah / 32: 9 above. In the text the word "*shukr*" is expressed in the form "*fi'il mudhâri*", which is in the progressive form ".

It is this *Rûh* that acts, be it good or bad. This body and all of its organs are moved by the *Rûh*. It is the *Rûh* that is permitted by Allah for the whole movement of this

body. The *Rûh* is called "bi idznillâhi". If *it* does not move the body because it is in a state of sleep or even death, then the body becomes a useless carcass. It is mentioned that "*lâ yataharraku al-jasadu illâ bi idznillāhi* (the body will not move except by what Allah permits)". It is this *Rûh* that Allah permitted by Allah to move the body.

Because this *Rûh* is does the action, *it* is called the source of action. That is why, to improve behavior, look for the source, and that source must be fixed. In fact, as explained by al-Ghazali that *akhlâq* is the source of action -- "*mashdar al-af'âl* [94]", then the *Rûh* is the object. And in fact *akhlâq* is etymologically different from *af'âl*.

Af'âl is result of *akhlâq*. Etymologically the word "*akhlâq*", can be a *tafdlîl* of "*akhlaqu* (اَخْلَقُ)" meaning the form that is the most deliberate creation. It could also be a *muta'addî fi'il* of "*akhlaqa* (اَخْلَقَ)" from the *wazan* "*af'ala* (اَفْعَلَ)", meaning to create or take the right action. And it can also be a *jama 'taktsîr* of "*akhlâq* (اَخْلَاق)", i.e. a plural of *khulq* with *wazan* "*af'âl* (اَفْعَال)" which means *a lot*. The purpose of this etemological description refers to the most deliberate form of creation that is *Rûh* in large numbers accompanying the large number of people on the surface of the earth. Or in the plural form, this could mean that the *Rûh* does a lot of actions on each of the humans it dwells in.

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[94] "*Haiâtu al-nafsi allatî tashduru 'anha al-af'âl,* the condition of self from which action arises. So *akhlâq* is not *af'âl,* but it is is the source of action.

So why is *akhlâq* synonymous with actions or behavior or *af'âl*? So, what really needs to be fixed? After all, the sole mission of the awakening of Muhammad s.a.w in his prophetic body is to perfect the glory of the *akhlâq*, "*innamâ bu'itstu liutammima mekârim al-akhlâq*", since he knew that actions will be good if the source is fixed.

Back to the purpose of the title above, that Allah can be known as Allah, meaning we need to find a form that is "with Allah" then you will know Him. After we know Him well that the one with Allah has become obvious, then we have doubt then we have met God (رَبٌّ). God (رَبٌّ) is a real exixtence that can be worshiped because He can be remembered and because He can be found. That the *Dzât* has been felt because His attribute has appeared in the form of light, then we will "know God with God". This means looking for the being or figure that is with God, and we will know God. Who is that being that is with God?

In fact, the figures "with God" are the *auliyâ-anbiyâ`*. It is they who introduce God to the people they are sent to. Al-Hakim and al-Baihaqi narrated that, Abu Dhar asked the Messenger of Allah about the number of *auliyâ-anbiyâ`* that were sent by God. The Messenger of Allah said it was 124,313 (a hundred and twenty four thousand three hundred and thirteen). Who are they? They are the chosen believers. We are the "*Rûh*" as the trust of Allah within our breast, those *auliyâ-anbiyâ* are also the "*Rûh*" of believers unquestionably trusted by God.

If we, as the trust of Allah, are sent into our bodies, it is in order to perfect all our body organs, and to enjoy the His riches in the universe called gifts. Meanwhile the *auliy'-anbiyâ* are not only a trust of Allah to perfect human creation in their bodies, but also assigned by Allah to bring good tidings and fear to humans (Q.s. al-Fath / 48: 8). Let us ponder the following text of the Qur'an:

وَمَا كَانَ لِبَشَرٍ أَن يُكَلِّمَهُ ٱللَّهُ إِلَّا وَحْيًا أَوْ مِن وَرَآيِٕ حِجَابٍ أَوْ يُرْسِلَ
رَسُولاً فَيُوحِيَ بِإِذْنِهِۦ مَا يَشَآءُ ۚ إِنَّهُۥ عَلِيٌّ حَكِيمٌ ﴿٥١﴾ وَكَذَٰلِكَ
أَوْحَيْنَآ إِلَيْكَ رُوحًا مِّنْ أَمْرِنَا ۚ مَا كُنتَ تَدْرِى مَا ٱلْكِتَٰبُ وَلَا ٱلْإِيمَٰنُ
وَلَٰكِن جَعَلْنَٰهُ نُورًا نَّهْدِى بِهِۦ مَن نَّشَآءُ مِنْ عِبَادِنَا ۚ وَإِنَّكَ لَتَهْدِىٓ إِلَىٰ
صِرَٰطٍ مُّسْتَقِيمٍ ﴿٥٢﴾

"*And it is not for any human being that Allah should speak to him except by revelation or from behind a partition or that He sends a messenger to reveal, by His permission, what He wills. Indeed, He is Most High and Wise. And thus We have revealed to you an inspiration of Our command. You did not know what is the Book or [what is] faith, but We have made it a light by which We guide whom We will of Our servants. And indeed, [O Muhammad], you guide to a straight path.*" *(Q.s. al-Syûrâ/42:51-52)*

To the *Rûh* within their breast, come the verses of Allah. But of course this *Rûh* has no barrier to it, as the barrier wall is darkness within the heart. The darkness is

called "*al-zhulumât*". Those with '*al-zhuluimât*' within their heart are the wrongdoers. Apparently according to the Qur'anic text, the wrongdoers are the ones who follow their desires.

بَلِ ٱتَّبَعَ ٱلَّذِينَ ظَلَمُوٓاْ أَهۡوَآءَهُم بِغَيۡرِ عِلۡمٖۖ فَمَن يَهۡدِي مَنۡ أَضَلَّ ٱللَّهُۖ وَمَا لَهُم مِّن نَّٰصِرِينَ ٢٩

"But those who wrong follow their [own] desires without knowledge. Then who can guide one whom Allah has sent astray? And for them there are no helpers" (Q.s. al-Rûm/30:29)

So, those who wrong, who follow their desires, they are the ones who have been trapped in dakness. They can neither hear the voice or word of God nor the voice within their heart. Thus, they follow their desires instead of their conscience.

B. Innâ Lillâhi wa Innâ Ilaihi Râji'ûn

The title above is mentioned in the text of the Qur'an, surah al-Baqarah / 2: 156:

ٱلَّذِينَ إِذَآ أَصَٰبَتۡهُم مُّصِيبَةٞ قَالُوٓاْ إِنَّا لِلَّهِ وَإِنَّآ إِلَيۡهِ رَٰجِعُونَ ١٥٦

"Who, when disaster strikes them, say, "Indeed we belong to Allah,[95] *and indeed to Him we will return."*

Actually, the text of the verse above does not always connote disaster as we have imagined so far, i.e disaster that is painful, harmful, or detrimental. Because if that is what it means, then according to other text in the Qur'an it is said that it does not come from Alah but is caused by human negligence.

ظَهَرَ ٱلۡفَسَادُ فِي ٱلۡبَرِّ وَٱلۡبَحۡرِ بِمَا كَسَبَتۡ أَيۡدِي ٱلنَّاسِ لِيُذِيقَهُم بَعۡضَ ٱلَّذِي عَمِلُواْ لَعَلَّهُمۡ يَرۡجِعُونَ ﴿٤١﴾

[95] The word "lillâhi / لِلّٰه which means "to Allah" is still abstract. Indeed "to Allah" there is a form. Namely being in the sight of Allah, He and Allah, He is not separate from Allah. He is the attribute of Allah in the form of "Nûr Allah" residing in *Arasy*. Then from Him the Rûh is blown into man (Q.s. al-Sajadaṯ / 32: 9). So the Rûh that comes or as a "descendant" of the Nûr of Allah is also light (Q.s. al-Syûrâ / 42: 52). Now "we" in the text above refers to the Rûh that is in humans. The text can be interpreted "indeed we come from Allah, to Him we return". The point is that if the Rûh knows that it comes from Allah and knows how to return to Him, then it is called "to Allah". Later, if it never knows where to return and does not return to Allah, then it is not called "to Allah", but "to the devil".

"Corruption has appeared throughout the land and sea by [reason of] what the hands of people have earned so He may let them taste part of [the consequence of] what they have done that perhaps they will return [to righteousness]."(Q.s. 30:41)

Usually the text Qs. al-Baqarah / 2:156 above recited when there is death. This time it is close to what is meant by Allah and His Messenger. But it must be known first what comes from Allah to humans, as explained in the footnotes above. If it is unknown, then it is not allowed to say the text as the title above. When "*innâ lillâhi wa innâ ilaihi râji'ûn*" is mentioned, but it is unknown what comes from Allah, then it is the same as making accusations that Allah is "the ground" because what is witnessed in a plain view at the time of death, it turns out the body is put into the ground, meaning returning to the ground. That is why at the time of death we must know "what must return to Allah, and what returns to earth".[96]

In another text in the Qur'an it is mentioned about what comes from Allah. The text of the verse this time reveals what comes from Allah is of good.

[96] The connection with the four things that become the *fardlu kifayah* at the time of death is that three rituals take care of the body and one ritual takes care of the Rûh which comes from Allah. The three things are to bathe the body, shroud it with white cloth and bury it. Whereas another ritual is "*Salat for the dead*" is to take care of the Rûh. The Rûh is offered funeral payer meaning it is connected to its origin in the sight of Allah.

مَّآ أَصَابَكَ مِنۡ حَسَنَةٖ فَمِنَ ٱللَّهِۖ وَمَآ أَصَابَكَ مِن سَيِّئَةٖ فَمِن نَّفۡسِكَۚ وَأَرۡسَلۡنَٰكَ لِلنَّاسِ رَسُولٗاۚ وَكَفَىٰ بِٱللَّهِ شَهِيدٗا ٧٩

"What comes to you of good is from Allah, but what comes to you of evil, [O man], is from yourself. And We have sent you, [O Muhammad], to the people as a messenger, and sufficient is Allah as Witness." (Q.s. al-Nisâ`/4:79).

Surely what comes from Allah is the *Rûh*. This *Rûh* is a gift of Allah, called favor. Favor is *dzât*; *dzât* is in the tsense of the *Rûh*; The *Rûh* is in the heart; The heart is one of the organs of the body. It is this *Rûh* that acts, whether the deed is good or bad. Then the good or bad deeds are felt by the favor in the *Rûh*. It is always a good favor. It means that favor never lies. Whatever the *Rûh* does to the human body is felt and recorded by the favor. So, good and bad deeds are always "preserved" within the breast. Even though the bad deed is done by oneself, it is still recorded in the "book" within his breast.

This is the reason Allah sent *auliyâ`-anbiyâ`* 124,313 (one hundred twenty four thousand three hundred thirteen)[97] in total. All those whom Allah has sent point

[97] Like the history of al-Hakim and al-Baihaqi which tells the history of Abû Dhar about the Prophet's answer to the question about the number of God's messengers.

to the "soul" that is within the man's breast where a "book" as a record of human behavior is kept. So long as the messenger of Allah did not come to humans, all the while they never realize that within their breast there is a "book."

Even Muhammad s.a.w was raised on his prophetic body, in the first revelation pointed to the man's breast, rather than "the book on paper".

ٱقۡرَأۡ بِٱسۡمِ رَبِّكَ ٱلَّذِي خَلَقَ ۝١ خَلَقَ ٱلۡإِنسَٰنَ مِنۡ عَلَقٍ

"Recite in the name of your Lord who created. Created man from a clinging substance." (Q.s. al-'Alaq/96:1-2).

Unfortunately most of the commentators explained that the text of this verse had no object to read. In fact, what must be read has something to do with humans revealed in the second verse, i.e. "the form of the book" that is within the human breast. That is why the second text in the first series of verses refers to humans being created from a clot of blood because what to read is "in the name of Allah". That "in the name of the Lord" is within the breast of humans. It always paints or records all its own actions because the "book" has accompanied it since it is blown into the mother's womb. In fact, that *Rûh* is called "in the name of Allah". It comes from Allah. It is "bismillah" in the first text in the *Surah al-Fâtihaṯ*.

It is the record within the breast that is commanded to be read. The point is that every day people who read it can count themselves so as to tell the good from bad behavior.

ٱقۡرَأۡ كِتَٰبَكَ كَفَىٰ بِنَفۡسِكَ ٱلۡيَوۡمَ عَلَيۡكَ حَسِيبٗا ١٤

"Read your record. Sufficient is yourself against you this Day as accountant". (Q.s. 17:14)

فَمَن يَعۡمَلۡ مِثۡقَالَ ذَرَّةٍ خَيۡرٗا يَرَهُۥ ٧ وَمَن يَعۡمَلۡ مِثۡقَالَ ذَرَّةٖ شَرّٗا يَرَهُۥ ٨

"So whoever does an atom's weight of good will see it, And whoever does an atom's weight of evil will see it." (Q.s. al-Zalzalat/99:7-8).

So, the *auliyâ-anbiyâ`* were sent only in order to convey the secret of the place of origin to humans, namely the *Rûh* as well as a place to return. Returning here should not only be understood as death. But returning to Allah in which a certain condition must be met. The condition is that someone must guide to the place of return since that place of return is not physical but non-physical - invisible.

This is the reason why Allah sent His messengers to humans. These messengers made it known to us that the soul is non-physical. Then he tells us that in order to return, we must not wait for death, but while still alive we must learn to return. It turns out that returning to Allah as the text refers to above is in prayer. In the text series of the verses about prayer, it is required that to be humbly submissive in prayer, it must be in the place of return.

وَٱسۡتَعِينُواْ بِٱلصَّبۡرِ وَٱلصَّلَوٰةِۚ وَإِنَّهَا لَكَبِيرَةٌ إِلَّا عَلَى ٱلۡخَٰشِعِينَ. ٱلَّذِينَ يَظُنُّونَ أَنَّهُم مُّلَٰقُواْ رَبِّهِمۡ وَأَنَّهُمۡ إِلَيۡهِ رَٰجِعُونَ .

"And seek help through patience and prayer, and indeed, it is difficult except for the humbly submissive [to Allah]. Who are certain that they will meet their Lord and that they will return to Him.." (Q.s. al-Baqarah/2:45-46).

Returning to Allah is related to prayer, that is, at the time of prayer. Meanwhile prayer is related to the Messenger and place of prayer. Apparently, to follow the Messenger is in prayer.

وَأَقِيمُواْ ٱلصَّلَوٰةَ وَءَاتُواْ ٱلزَّكَوٰةَ وَأَطِيعُواْ ٱلرَّسُولَ لَعَلَّكُمۡ تُرۡحَمُونَ ٥٦

"And establish prayer and give zakah and obey the Messenger - that you may receive mercy." (Q.s. al-Nûr/24:56)

Where should we follow the Messenger in prayer? There seems to be a place that Allah has designated. That is, following his directions, precepts / *qibla* of Muhammad s.a.w.

وَكَذَٰلِكَ جَعَلْنَٰكُمْ أُمَّةً وَسَطًا لِّتَكُونُوا۟ شُهَدَآءَ عَلَى ٱلنَّاسِ وَيَكُونَ ٱلرَّسُولُ عَلَيْكُمْ شَهِيدًا ۗ وَمَا جَعَلْنَا ٱلْقِبْلَةَ ٱلَّتِى كُنتَ عَلَيْهَآ إِلَّا لِنَعْلَمَ مَن يَتَّبِعُ ٱلرَّسُولَ مِمَّن يَنقَلِبُ عَلَىٰ عَقِبَيْهِ ۚ وَإِن كَانَتْ لَكَبِيرَةً إِلَّا عَلَى ٱلَّذِينَ هَدَى ٱللَّهُ ۗ وَمَا كَانَ ٱللَّهُ لِيُضِيعَ إِيمَٰنَكُمْ ۚ إِنَّ ٱللَّهَ بِٱلنَّاسِ لَرَءُوفٌ رَّحِيمٌ ﴿١٤٣﴾

"And thus we have made you a just community that you will be witnesses over the people and the Messenger will be a witness over you. And We did not make the qiblah which you used to face except that We might make evident who would follow the Messenger from who would turn back on his heels. And indeed, it is difficult except for those whom Allah has guided. And never would Allah have caused you to lose your faith. Indeed Allah is, to the people, Kind and Merciful."(Q.s. al-Baqarah/2:143).

The text of this verse states that the indicator obeying the Messenger of Allah or turning away from him is the *qibla*. In the *qibla*, the faith within the breast is

never wasted; in the *qibla,* this faith is loved by Allah. According to the description of the above verse, facing the *qibla* is difficult if you do not know or guided to it because many people think that the *qibla* is the *Ka'bah*, while it (*ka'bah*) is merely a sign of *qibla* or direction.

Referring to the text in other verses, the *qibla* as the place to follow the Messenger in the prayer is in the House of Allah.

وَإِذْ جَعَلْنَا ٱلْبَيْتَ مَثَابَةً لِّلنَّاسِ وَأَمْنًا وَٱتَّخِذُوا۟ مِن مَّقَامِ إِبْرَٰهِـۧمَ مُصَلًّى ۖ وَعَهِدْنَآ إِلَىٰٓ إِبْرَٰهِـۧمَ وَإِسْمَـٰعِيلَ أَن طَهِّرَا بَيْتِىَ لِلطَّآئِفِينَ وَٱلْعَـٰكِفِينَ وَٱلرُّكَّعِ ٱلسُّجُودِ ﴿١٢٥﴾

"And [mention] when We made the House a place of return for the people and [a place of] security. And take, [O believers], from the standing place of Abraham a place of prayer. And We charged Abraham and Ishmael, [saying], "Purify My House for those who perform Tawaf and those who are staying [there] for worship and those who bow and prostrate [in prayer]". (Q.s. al-Baqarah/2:125).

What is meant by "the standing place of Abraham" in the text above is a genuine part. It is in the House where Abraham is currently being placed by Allah. It is evident from the description of the following text and the text above that to establish prayer, perform thawaf, *i'tikaf* (staying for worship), *ruku'* (bowing), and prostration must be in the House.

وَإِذۡ بَوَّأۡنَا لِإِبۡرَٰهِيمَ مَكَانَ ٱلۡبَيۡتِ أَن لَّا تُشۡرِكۡ بِي شَيۡـٔٗا وَطَهِّرۡ بَيۡتِيَ لِلطَّآئِفِينَ وَٱلۡقَآئِمِينَ وَٱلرُّكَّعِ ٱلسُّجُودِ

"And [mention, O Muhammad], when We designated for Abraham the site of the House, [saying], "Do not associate anything with Me and purify My House for those who perform Tawaf and those who stand [in prayer] and those who bow and prostrate." (al-Hajj/22:26).

It turns out that to returning to Allah as long as we live in this body is at prayer time. This prayer is, in fact, the performance of the soul in the heart. When remembering Allah / *dhikr,* we are actually in contact with Him. That is the true prayer --the bond of a servant in his heart with his Lord.

Bear in mind! Mere remembrance it is not valid to worship Allah unless one also performs the thirteen prayer pillars. That is why the answer to the question "when is the time of worship", namely in the time of *zhuhur* (nnon), '*ashar* (afternoon), *mangrib* (sunset), *isha`* (evening), *fajr* (dawn). These are required prayers, which mean that it must be performed at least five times a day. In fact, remembering Allah is infinite. It is called *dâimûn* prayer (Q.s. al-Ma'ârij / 70: 23).

For the sake of following the Prophet in this prayer we must know our origin –"the Light of Allah",

none other than Muhammad, the Messenger s.a.w. Only by following Him do we become the ones who are able to have a contact with Allah. If we can't remember him, that means we cannot have such relationship because the relationship or prayer is basically the resolution of memory. It means that during the five-time prayers we must remember him. If one has yet to be able to remember the Messenger of Allah because he has not met the truth, then continue with the question of "where is the place of worship", that is, where Allah is not associated wih anything. That is the place described in the text in Q.s. al-Hajj / 22: 26 above.

So, returning to God, if you cannot remember him because you have not met him, simply return your memory to the place designated as a place of prayer, which is the House of Allah. This can be done by returning to sign of the House, the Ka'bah. In fact, the place marked by the Ka'ba is where we, the *Rûh,* come from, and to that place we will return. Today, if we know the place and we can actually come to it genuinely, then we are called "*hayyun fî al-darain* — living in two countries," i.e. living and reviving this body, and at the same time we are living before God in the House. Only in this state are we preserved from all forms of disease of the heart. Then, whatever we do in action and words comes out of the heart. This is the character of the righteous (Q.s. al-Hajj / 22: 33).

Thus, in our daily life we can return to Allah in prayer, then at death we will surely return to Him, because the soul, who each day returns in prayer, will be taken at the the time of his death by a figure he met during prayer (Q.s. al-Zumar / 39: 42). Therefore, this soul will gain salvation. If this is not the case, then what happens is the opposite, namely taken by the angel of death because during his life he did not believe in a meeting with God (Q.s. al-Sajadah / 32: 10-11). If the angel of death takes the soul, it is a sign of damnation.

About the Author

S y a r i f was born in Ketapang, West Kalimantan, on 24 May 1971, son of Satimèn (father) and Saliyeh (mother). He grew up in a religious environment that is fond of the yellow book (written in Arabic script without *harakat*). After graduating from PGAN Pontianak 1991, he continued his education to the undergraduate level (S.1) of the Arabic Language Department at the Tarbiyah Faculty of Pontianak, a branch of IAIN Syarif Hidayatullah Jakarta. After becoming the fastest student to graduate in his class in 1996, he became an Extraordinary Lecturer at his alma mater until he was appointed as a civil servant / lecturer at the same alma mater, STAIN Pontianak in 1998. In 1999 he was accepted as a student in the Master's Program (S.2) of the Tafsir- Hadith at Syarif Hidayatullah IAIN Postgraduate Program Jakarta. After completing his Masters in 2003 he was immediately accepted as a student in the Doctoral Program (S.3) of the Tafsir-Hadith Department at his alma mater, now called the UIN Syarif Hidayatullah Jakarta Postgraduate School.

The Tafsir Lecturer who was made the 747th Doctor in the field of Islamic Studies of Tafsir concentration on 7 October 2009 was an active student during his studies and became a member of the executive board in intra- and extra-campus organizations. At the campus he became

Chairperson of the Tabiyah Faculty Students Senate at IAIN Pontianak, and became Chairperson of the UIN Syarif Hidayatullah Postgraduate School Students Forum in 2004-2006. Outside the campus, he was an activist and administrator of the Pontianak City IPNU, also active in the Islamic Students Association starting from the commissariat, Pontianak Branch, to the Chairperson of the Islamic Students Association Executive Board, as weel as being active in mass organizations, and several other Islamic organizations both in Pontianak and in Jakarta. Currently he is active as a Preacher in Jam'iyyatul Islamiyah, and serving as Secretary of the Nahdhatul Ulama (NU) of Pontianak City. In addition to being a Lecturer at IAIN Pontianak, he is also Director of the Institute for Study and Information Development (LPSI) Jakarta and Director of the Institute for Indonesian Quranic Studies (IIQS).

In addition to being an activist and teacher, this father of seven children actively writes scientific publications in a number of regional and national print and online media, magazines, journals, and national tabloids. Besides, he is often invited to be a speaker on the character building of the nation's children and the Islamic Inner Capacity at national and international level seminars and academic meetings. He has also written several books, including: *Integral Education (Thought and Movement of Muhammad Natsir)*, Pontianak, STAIN Press, 2003; *Side by side with Christians in the perspective of the Qur'an*, Jakarta, Korpus, 2004; *The True Teacher (A Drop of Divine Dew in the Guidance of Syuyûkh al-Naqsyabandî al-Haqqânî)*, Jakarta, LPSI, 2009;

The Concept of Muslim-Christian Social Interaction: Building Harmony in the Al-Qur'an Perspective, Jakarta, LPSI, 2009; *A Closer look at the Educational Message of M. Natsir*, Jakarta, Katayuk, 2009; Editing *the Qur'an in the Streams of Globalization and Modernism*, Jakarta, LPSI, 2004; *Enabling al-Qur`an Guidance*, Jakarta, Katayuk, 2009; contributor to *Humanistic Pluralism, in Pluralism in the Spotlight*, Pontianak, Fordialam & STAIN Press, 2009; *Harmonization between Religions: Argument in the Discourse of Fiqh Interpretation and Sufistic Interpretation*, Jakarta, Katayuk, 2009; *Argument of Interfaith Relations* (*Fiqh Interpretation vs. Sufistic Interpretation*), Pontianak, STAIN Press, 2011; *Introduction to Ulum al-Qur`an*, Pontianak, STAIN Press, 2011; *Tarbawi Interpretation* (Understanding Hikmah-Based Ontology), Pontianak, STAIN Press, 2011; *Tahlil of the City of Allah*, Pontianak, STAIN Press, 2014, etc. He is also the author of this book "*The Truth behind the Text (a Qur'anic Study with the Hikmah Approach)*. Other books inlcude: "*The Root of Differences in Interpretation*", "*The Truth behind the Text and Poems*". Also recently published: "*Religion and the Crisis of Modern Humans (Revealing the Facts, Offering Solutions with the Hikmah Approach*".

This book is not based on literalistic epistemology, but is a work of wisdom he received in ontological studies he received from a highly respected teacher as his Source of Wisdom, who is also the main inspiration of this book. According to the author this book is not the result of his own understanding but the result of the understanding given to him. According to the author, without this given understanding, it would be impossible to understand the content.

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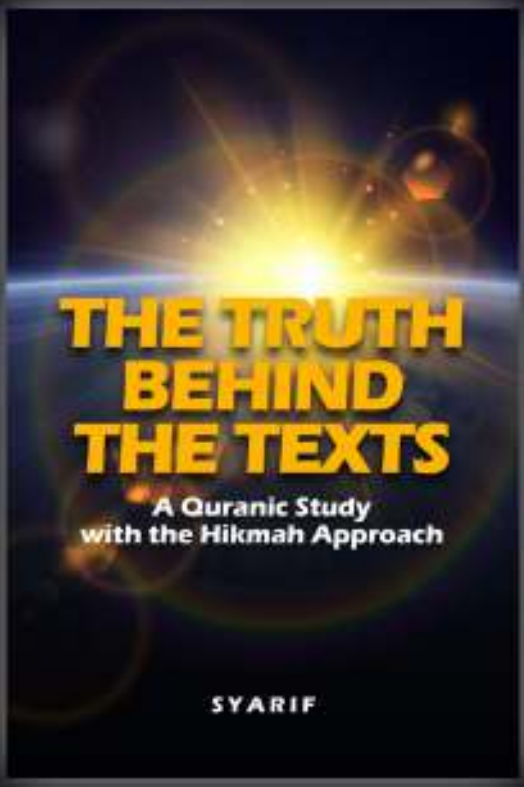

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